

Dynamic Indianism

An analysis
of
Indian scientific, religious,
social and political wisdom

by

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Dynamic Indianism

**Dedicated
to
the students and youth**

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PREFACE

I am neither a philosopher nor a politician and there is no suffix of learning and scholarship to my unfamed name. Starting education on seats of dust and pebbles under the mango trees in a remote village Dangoh, district Hoshiarpur (erstwhile Punjab), now in Himachal Pradesh, I have nothing to boast about me except having trodden those thorny paths which the poor or middle class Indian youths have to do to make an honourable existence.

The illusions among youth, the ignorance breeding hate and mutual non-recognition among others, the politics of retaliation, the extreme ideologists out to fish the ever germinating economical discontentment and social divisions, drive me like many others to put forth this humble piece of service at the feet of the society.

Today everybody with the sense of brotherhood and fraternity for the Indians feels suffocated and pained at the plight of this land, once the source of civilization and humanism, being shaken by the various internal evil forces heading towards the traditional invitation to the external evil eyes. Our intelligentsia is critical but not indulgent and is more talker than doer. Nobody is feeling concerned beyond personal ends. After independence from political slavery, Indians have become slaves of hundred evils like corruption, mammon, carnal pleasures, hypocrisy, selfishness, expediency and what not.

This small book is a pragmatic study and analysis of Indian nation, which once was physically and mentally dynamic and which had its unique and distinct ideology of Dynamic Indianism and introspective socialism. It is sure that without these values regained, the nation of crores cannot dream of equality and freedom.

The characteristic degeneration of all nations at the zenith of prosperity also befell the Indians like others, as an epidemic and crushed all virtues that made them affluent and wise. Everything in this work rests on facts and logic with the purpose that the students and youths, who are being dragged either way under

the pushes and pulls of dogmatic and reckless manoeuvres should first know themselves, their country, people, history, heritage and all that crippled the virtuous nation. No agitation and violence can cure the sick set up. It can only kill it which helps none.

I have divided this book in three parts, each dealing respectively with, what was Dynamic Indianism, how that decayed and how possibly that can be regained. In the end is "Conclusion", basically for an unaccustomed reader. My young readers may perhaps find first part a bit tough and dry, but that is like a medicine, not always sweet and usually bitter, yet curing. I have endeavoured to adopt the easiest language and narration to convey to the reader the unbiased and non-aligned picture of our dear land and people.

I have tried in my humble way to deal with various aspects of Indianism briefly because every issue itself requires a volume. My teachers in this are the suffering people and I have put down their unadulterated feelings as my ears could translate them. If there is any thing worthwhile in this that belongs to them.

A reference here to my gratitude to my wife Meera for enabling me through her infinite service to accomplish this task, looks to me selfish and formal but that is a truth.

9. 5. 1975

OM PRAKASH SHARMA

PART I

Rise of

Dynamic Indianism

Ancestral Indian Pride

The son of a greatman always introduces himself through his father ; being himself a small, he feel his greatness by selling his father-hood, for he loves his father's name more than his, but a greatman is all satisfied by unfolding his own identity for he had no better to tell of the past. The observers condemn the former as a fool, a rat headed human and a hornless bull and applause the latter as a hero of the day. What is said of an individual holds true for a nation.

An Indian vocal, a philosopher, a politician or a reformer, during all these awakening years, has, always in an unpunctuated discourse and deliberation, upheld the Indians, as a very high nation on old laurels and rich heritage from the golden ancient age. They magnify Indian nation of the day, by alluding to the accounts of forefathers, the subtilities of spiritualism, the richness of culture and society, the zenith of intellect and philosophy, the affluence of resources, the achievements in science and art, which they recapitulate, was there, once upon a time. They assert, they are their offsprings. Similarly an individual is adorned and identified as a descendant of a celebrated man and there is no dearth of sycophant audience for him. The nation and constituents are all in symphony in this characteristic melodrama. The west on the other hand, lives in present, as their past is also present. It is not that they did not have a past as Britishers did have to say that they were from Anglo-Saxons, who, of course, were shepherds and did not leave behind them anything worth recalling. But that is hardly a solace or prick to anybody, muchless to themselves, who are erect for the present. Nevertheless, it cannot be overlooked that these occidentals have mocked even at the rich heritage of Indians, through misinterpretations, misquotations, interpolations, twirls, twines or libels, to an extent that innocent new Indian blood has fallen a prey to even a vicious motif that India is not "one nation". Thus these (Indians) sprouts of genius and intellectual seeds, look but like the weeds in a garden which once, for long, was graced by the heavenly flowers.

India As a Nation

The concept of nation has been molested and eroded to an extent that Kashmiri says Kashmir is a nation distinct, Tamil (D. M.K.) claims to be a different race and nation, Maharashtra claims

to be a distinct "Rashtra" i.e. nation and so on for others, whether on language, race, region, all are cross under currents of disintegration and degeneration. They do not recognize Indians as sons of soil of India, and know only linguistic State as a nation and for that matter a Maharashtrian is son of soil of Maharashtra and so elsewhere. A band of Sikhs clamouring for a Sikh State, were even the State guests of Pakistan.

The Indian nation is a flower. Its every petal is loose and scattered, styling itself as the flower, unmindful that petal is loved and adorned on collar or hair bunch, its odour is perceived, or offered to deity, only till it is part and constituent of a flower. A petal is never known as a flower, only when it is in flower it is flower, honoured and loved. If falls away, it is only crushed under a foot sole.

What is a nation? Its popular definition is a people inhabiting a certain extent of territory, united by common political institutions or an aggregate of closely associated people having common descent and speech, including a nation in posse which is people aspiring to be so. Renan took 'nation' as solidarity based on past and future sacrifices. However, these are limited definitions and concepts of a nation in application to India or elsewhere. It has to be cautiously distinguished from race, State, religion and country (or territory). Several races may be living as one nation, several races or nations practise one religion, a nation may be living in various countries and States and so on. Although exposition of nation is confounding for an observer, it is equally spontaneous and intuitive in subjective study. It is certainly phenomenal, a proposition of psychology and metaphysics but easy in a subjective analysis and diagnosis. A nation is people with common past, traditions, social fabric, custom, culture and way of life, by inheritance owning specific land. Sons of soils with common heritage and basic unity is a nation. As a person from Madras meets a Kashmiri in America, they can give their subjective feeling as to why they felt brotherhood in America as against American friends and why it is not so when they met in Delhi. This is national sting. "Rashtra" is the word given to nation in India. On evidence India i.e. Bharatvarsh has been described as a distinct national entity from Himalayas in north, Kanyakumari in South, Indus in West and Irrawady in east. Vishnu Puran says "Uttram yad Samudarsya Himadreshchaiv Dakshanam."

"Bharat is a country to the west of which is sea and north of which are Himalayas." Similar descriptions of India

are available in Vayu Puran, Bhagwat, Balmiki Ramayan and Mahabharat, where although land is divided in small kingdoms and republics (like Russia or German, a century back) nevertheless, it is one entity as a whole.

Today's querist can not be fed with references because he is delinked from scriptures and ancient values of inherent faiths. Therefore, he has to be shown things independently and clearly as the day. Unfortunately more has been done to disprove and disintegrate the nation, by foreigners and our own neoreformers. The young blood is led astray and confounded, when they see the presidents of ruling party (Kamraj) opposing Hindi as national language in Madras crudely and Barooah guaranteeing service to sons of soil of Golpara District. What more? Congress accepted Muslims as a different nation before accepting partition of India. Its resolution of 1920, promised to redraw boundaries of the States on linguistic basis, and the result is that linguistic States are proving a picture of hatred and separatism inter-se. Less said, the better of other political and social parties and organizations.

The antagonists of common language in south can be told that greatest scholar of Sanskrit Shri Shankracharya came from Kerala and likewise the national scholars of Sanskrit were equally in heights of Kashmir, Assam, and Bengal. That India i. e. Bharat is one nation is more justified from language, when all languages are found rich with Sanskrit words in depleted form. It upsets a few but that is a reality. How many centuries might have rolled down to bring the languages to this form, would show, how old are the links of common way of life, which these dwarf reformers have tried to break. None can take back the dirty waters that have crossed the bridge but the source of water can be purified for the future waters to flow. India is a name given to this land by foreigners, as they called us in their homes, as one people, with one heritage and one way of life which for us was "Bharatvarsh". Here through length and breadth, the people have same habits of eating, clothing, living, political, economical and social instincts in all spheres, irrespective of religion or creed. This country was called Bharat' after the name of its first Emperor, the eldest son of Rishapdev, as mentioned in Bhagwat. Bharatvarsh was the kingdom of Bharat, whose father Rishapdev divided the Jambudweep, a continent of which India was a constituent. Incidentally Jambudwip's Emperor, Rishapdev, father of Bharat was, no doubt of very ancient age— four degrees descendant of Manu. The Dynasty of Bharat is Ruling in Rik-ved. Its king was Sudas, but that is, most important for those who profound new theories to

break the national unity and character. While you introduce yourself, it is essential to know your parenthood, so is good for a nation as is for individual, and beyond that probably nothing is relevant. Past is for inspiration only and those who want to bring back the past itself shall burn their fingers while putting back the sun. A spent day can never be redeemed as sun cannot be made to retrace its course.

India is one nation, has to be seen from daily way of life of its inhabitants as distinct from all others and the proposition is as clear as the day. Nationhood is an a priori in a developing child, in the milk of the mother and glance of father. It is a phenomenon which needs no teaching as it will be experienced everywhere. There are anti-national and enemies of brother nationals in a nation, none can make them nationals except their own needs. But then these bastard nationals are a cancer in the body of a nation, because here is a dividing line between a State and a nation, which is fine. Socrates (in Republic by Plato) said that "State arises out of wants of men". Nation is on the contrary i.e. men arise out of want of a nation. A current of mad patriotism or even self destruction and all sacrifices, flows for a national cause and not for a State cause. National expression is more manifest and live against foreign oppression or war. This all, in the face of Indian History, in its present molested form even, in the outstanding events recorded therein and the greatest sacrifices which find references in this humble work, leave no grounds for any vicious teachings, that India is not one Nation.

Howsoever much common way of life we may have with Pakistan, which was part of Indian Nation, it would be counting stars through the roof, to call them a part of Indian Nation, because they are now common for themselves, in which, the allegiance to territory, the sense of a priori for a nation, the social and political concept, etc. are missing. So, therefore, there can be nations, with fluctuating territories but not with fluctuating convictions, concepts, past traditions, heritage of the people, i.e. nationals. The introduction of Indian Nation as possible and applicable today is therefore the same as was in scriptures and which remained unchanged, i.e. people occupying the territory between Himalayas, south, east and west seas, of course, with painful exclusion of territories now occupied by Pakistan and Bangla Desh. This is one nation "Bharat" that is "India". Indian Nation is Indianism, which was 'Dynamic Indianism'.

Rotation of Dynamism

Dynamic beings can, by rule of nature, never be static even if tied with all the hardware of the world. No doubt, they may be exhausted or loathsome temporarily. This dynamic nation has been crushed under the exploitations of its masters, kings formerly and political bosses later. But a study of rules of natural law would show that such calamities on a nation, such as having bandits for guards of fortunes, also befall a nation in the course of a system of nature and is shortlived and obligatory.

The nature in its tangible existence is in motion and motion is in the form of an eternal rotation. Everything is in rotation, earth is in rotation, other planets are in rotation and for an observer on earth even sun is in rotation like man on railway platform seeing a passing train feels himself in motion and vice versa, the one in train is also bewildered and feels the one standing in motion. So sun becomes in rotation for observers on earth and sun both, for an eye at least, due to dual motion of earth.

Philosophy of Dynamism

When sun rose, it gave its first graceful ray to the east, due to the rotations of earth on axis from west to east. When light came to India, west was in dark. Likewise, when civilization, culture and wisdom was at its zenith in India, west was almost in subhuman existence. Laws of nature are scientific in experience and systematic in Theory and mythology. As the light of sun moves from the east to the west so did the greatest values of humanity, civilization, culture, science, prosperity and wisdom travel from the east to the west. All nations of the known world learnt or procured something from this cradle of civilization and affluence.—How this nation has touched this gravel state, requires examination, which will follow in details. Suffice here to submit to the phenomenon that is under study, which shows the movement of power, civilization and resources from east to mid-east, down to west (Europe) and now far west i.e. America. But that is not the end in itself and by itself. In that rotation, the east is next to west and east is already erecting its slumberous twists. As sun returns from west to east to remove the dark night, as night is followed by day, as give is followed by take, so shall India regain its original consciousness. This system is complete in its application. This world everywhere, was first ruled by wisdom (learned and Brahmin for India), then by sword (Kshatra for India), then money-Power (Vaish) rules and is ruling even today in India and elsewhere and next the labour (Sudra) shall

rule. Such symbols in support of authenticity of this rotational force can be multiplied in rudiment and perfection.

This rule of rotation is manifest, imperative and practical and in compliance therewith, the future rule shall be in the hands of working class of India and elsewhere, according to the circumstances of each nation. Or, to avoid that, a nation should be made of all working people, where exploitation of have nots by haves and vice versa may find no scope of existence.

There are protagonists of slavery, who maintain that Britishers came as deliverers and emancipators to India, to teach India a civilization, culture and better way of life. This was definitely a class, which calls itself learned and scornfully keeps away from others taking them illiterate. Every text book going in the hands of students in British and post-British periods contained the census of illiterates according to which some ninety percent illiteracy was and is accepted numerically. The criterion is, that whosoever does not know English is illiterate. This single social epidemic has cut at the roots of a blossoming nation. All English knowing are literates and others illiterates in India. Likewise those knowing foreign language, sever all trucks and tags with others in society. If this test is applied to England to call only those natives of England as literates who know Hindi, what will be the percentage of literacy? Obviously zero. Likewise this upper class so-called as it is, accepted everything wrong or right, whatever was said by the British masters, who evolved new philosophy, mythology and history to every subject, according to their own suitability, as rulers. There is not even a single subject they did not comment upon and comment in an ignorant whim, taught those fallacies to youngs and created a class which they called literates, fit to work as their agents and representatives to run the Administration. Both are not to be cursed, for Britishers were rulers, who had found it hard to rule this country after 1857 and they did whatever was good for their existence and their choicest Indian people in slavery, did what could be expected of good slaves. But everything whatever was left by Britishers in 1947 was in tainted, polluted and destroyed form.

A nation may retrieve and redeem economically and politically but where people have been taught a wrong version of their history, society, scriptures and all that which can inspire the posterity to redeem the lost blood, where people are drowsy and loathsome, stagnant like proverbial lotus eaters, under the slow poison of generosity of a crooked master, it would require lot of conditioning and curing by the responsible sons of nation, who

are regaining the lost self-consciousness. Poison works faster than nectar. To remove its effect from a body, the speed is reverse and is that nectar's effect may be finished through one polluted thought and effect of poison, may kill the body itself and be bereft of cure.

It is not in one field that the mythology, history and philosophy of this nation has been tempered with, rather after eroding good values of Indian nation, bad values and records have been substituted, which with the replaced and tainted visions of our brothers have attained a cooperative acceptance. Any nation, after regaining lost freedom should attempt to make its members ethically and spiritually free and it was more imperative in case of Indian nation, which had seen suppression for a thousand years. This was not done. The endeavours in post-independence era were to the financial and economic welfare which even when came to surface proved to be the welfare of few and their fellow travellers. It is generally preceded that a foreign rule is replaced by a Government for the rich, to the rich and by the rich and in real specimen, India has been ruled since 1947 by an oligarchy. A nation delivered, requires ethical and spiritual redemption for there cannot be any fair thinking by a slave unless his slave brain, soul and instincts are washed. This required an analysis rather a philosophical analysis, of the chronology and factors which killed the nation. If you do not diagnose the malady and its causes, how can you prescribe remedy?

To pick up the threads, if history is analysed, as given to the youngs in schools and colleges, it narrates that Aryans, the present nation came from outside. Some say from middle east, Iran, Tashkent region and so many and all these authors are British and accepted by the Indian scholars who had to get Doctorates from British masters. So by propounding this, Britishers gave an idea to Indians that Aryans were as foreign to this land as were Europeans and as such everything could go well. They persuaded Indians to believe that India is a passenger inn, a thoroughfare and any stranger force could come here and rule, thereby smoothly proved that once there was the turn of Aryans to crush natives and it was now their turn to rule the present natives i. e. Aryans and others. Now who were Aryans, must be well understood by Indians, not from histories prescribed by the Government but from logic, evidence and realities. A Government which did not change histories taught by rulers cannot prepare free thinking citizens. If a Government approves the ethics, history and philosophy of alien Ruler, citizens and country are not slaves worse than the Government itself.

But it would be too much to call the Government solely to account for the malady, as Indian system of society still is not entirely within the complete influence of the Government and it would be quite apt to hold that though conversely, in India, the intelligentsia, degenerated first. They lost their nerves first before foreign rule and even today the rural India cherishes the high values for which India is at all known, although financial drain and academic vacuum has bewildered the ruralites, even.

Distorted History

To see behind, the dictum that Aryans were outsiders, let alone the recent dates attributed to their arrival, is the greatest hoax played on Indians. What an irony? The first lesson of history takes us away from our land and what foul play, that history starts from there. Then immediately a struggle, not between a king and king as is usually the course but a struggle between people-Aryans versus Dravidians. Then carrying to an end that Rama was Aryan and Ravana a Dravidian and Ramayan is nothing but a war between north and south. One can go on counting these distortions for at least a life span. Is this the history of ancient India or an India to start with, when first Indian saw the sun shining and water flowing. No! History is the greatest gift which forefathers can give to their offsprings and let not for long, the children of this sacred land look to the foreigners for their history, those who for lust for power could administer poison to these innocent kids.

History needs rewriting or if the genius of this nation have lost their intelligence and sense of duty, let all the false tales in the shelves of huge libraries be destroyed and let the new children forget the pride of heritage, the only attribute and virtue, which a naked child possesses at the time of his birth. If the sacred and correct literature was destroyed by callous invaders at Nalanda Taxila universities why not to destroy the false and mutilated one by ourselves. Falsity is no substitute for truth and imitation is no alternative to reality and let there be no satisfaction over a literature and history, which tell us wrong facts.

The fact remains that all was not washed out in the spates of cruel flood of invasions and still there is literature enough to give to posterity, what is due to them. The literature, history and philosophy given by our scholars of slave era have thoughts with mortgaged wisdom and had toed the lines of masters to appease them and earn laurels. The rulers of post-Independence had

perhaps no time saved from their aristocracy to ever think of basic needs of people or they were never worth it. Ignorant, illiterate and diseased voters can only elect people of their own descriptions.

Confucius said "a system lacking historical authority and evidence cannot command credence and obedience and to know the correct sequence of things is the beginning of wisdom". So whereas food is the primary need for development of body of a child, ancestral history, philosophy and literature are the needs of soul and wisdom to develop. Dynamic Indians had a Dynamic literature, history and philosophy, which was never enslaved, although here and there it has been corrupted, but before logic and wisdom, truth and reality can be sorted and separated.

India was the cradle of humanity as is apparent from the earliest scriptures i. e. Vedas, the atmosphere of general ways of life of Indians and other circumstantial remains, what India inherits till today. The history of India is conceived and taught, with a beginning from Aryan influx in India, and prior to that estimates of divergent civilizations such like Dravidian and Indus-Valley brands are mooted and held. Indian child is taught that much, because this book of history was prescribed by the British Rulers (as the rulers do) for which Macaulay's genius is available for reference who undertook to make Indians Europeanised. His curriculum was to give only that much education to the Indians, which could make them understand the ruler (British) and make a tamed good loyal pet. Give the devil its due. They must be acclaimed "wise" as rulers, but the history they left back is still crying for its joints and soul, because what is contained in the history being taught, is like that part of the body, which is rather concealed for ugliness and not displayed by civilized people. Macaulay and Lord Curzon expressed fully on plans to degenerate Indians from Indianism, and literature today on which even Universities are awarding Doctorates is same.

History of India from the very start of civilised life is available in Purans, Mahabharat, Bhagwat and Balmiki Ramayan. Man is governed by faiths and attains what his faiths are. A man without faith may dread his own shadow. It is in faith that child calls a person father because mother told him so, otherwise neither father has a certificate nor child a seal. Indian masses were not defeated by swords and instead kings were defeated.

Indians are defeated only now by lack of faith in themselves, their history, literature and nationhood

As said, India is pioneer in civilized way of life-Aryan-Dravidians, Indus valley-tribes and all, may they be called by any names, never came from outside. They evolved, developed, improved and thrived here within the territorial limits described for Bharat already.

Bhagwat describes the history prior to Aryan Cult, when Indian Man called Manu, the first, ruled the known world and his successors Iksaku-Sagar and then Priyavrat succeeded him, who divided his State among his seven sons. Jambudweep was ruled by his son, Rishapdev, which was a continent constituted of middle east and present India contiguously. His eldest son was Bharat, who got India as his State of Share. So is India known after his name as Bharat. This is shown by history that this land was the first civilization. This is supported by another philosophy of west. They hold that to begin with all the world land was one patch surrounded by water and they (present countries) were separated by ocean later. This one land was called "Pangea" which is an Indian concept and there is a place by this and identical names in India. The ancient words and historical legends of many countries trace the Indian influence. It is amply historical that Lord Krishna's brother Balram had left by sea to unknown place and was never traced. He reached Greece and Greeks, found him with Super human powers as was he known to Indian history as well. Greeks were scared of his energy and giant body. He had disclosed himself as spring of "Harikul" and he was known as Herculese. Greeks cannot trace the birth of Herculese except that he came out of sea. Dr. Faleguneir held that Scandinavia was an Indian colony and its name was Sikand-Nibala. Iran is a word from Aryans. Daryodhan's mother was Gandhari i. e. Princess of Gandhar (Kandhar). Hazrat Mohammad was son of a 'Pujari' (priest) who became a Protestant. Christ repeated the language of Budha and Pacifist Rishis of India. Philosophies of Confucius, Socrates and Plato are invariably repetitions even verbatim with same examples from Vedant and niti shasters. This shows what a civilization this part of land had before man elsewhere might be crawling in the words of Darwin. China imported entire metaphysics and rituals from India.

Western philosophers refer to Vedas to show that Aryans came from outside. They had to fight with locals may be Dravidians, or else, and even Dravidians, they say invaded India through

Baluchistan and they were Brahuis and Sumerians. Those were dark and all that—Aryans had resistance here. It looks as if they read fifth Veda which Indians never could catch hold of. They prefer to refer to Magasthanese and Fa-hien (which are wrong) and not available literature of India. They emphasise that Dasu is the word Aryans used to refer to aborigines. They characterised many races among Indians and ultimately held that everybody in India was out of a race which came as invader. They out-raced all histories and circumstances. Fantastically, they never consulted Indian history in Indian books and accounts and created a history to convince the slaves as to why they were slaves.

History and literature of India was mostly destroyed during Muslim rule yet if the story of house is not written, its plan, its walls, its erased plinth even can tell us its extent. Darwin said that the ruins of burnt houses do not tell their tale more plainly than do the mountains of Scotland and Wales. The scriptures were taught verbally and remembered and then handed over from generations to generations in various schools. As is found in Mahabhart, this epic is taught to Shuk Dev by his father Vyas and then it travelled. Vedas are only literature which range from the behaviour of man as innocent child to the God head. Vedas are not books written by an author or scholar. They were the compilation record of literature, knowledge and civilization grown and evolved with the man on this part of earth. This knowledge had travelled through thousands of years by memory before it was recorded by Rishi Vyas. That is why they are called as "revelations" of God because none could know the origin of this wonderful knowledge. It is a record of way of life of Indians from advent of humanity. It is in earliest hymns of Vedas which tell us wherefrom man of this land started his life. He worships natural powers, sings in their praise, tries to appease them as if perceptible beings, to seek their blessings. The powers mainly are sun, dawn (usha), water, fire, Indra (Thunderbolt). Now a man would worship and appease a power (or a man even) either out of fear or gratitude. Why was Indian afraid of these powers, what was that age and what type that man was? It is clear that this part of Veda pertains to a period when humanity in India was naked and lived in caves. The life was terrific. They had torturous nights. Beasts would keep them in fear and they would not be able to trace the reptiles in dark. Cold in the night would make them miserable. In rain, water would wash them out. Obviously for this dreaded man, sun and dawn were the only source of life as beasts behave differently in sun light. Sun would keep them warm and this man would sing for the sun and dawn out of gratitude. They

would on the other hand, pray out of fear to water God and thunderbolt to spare them. Then fire came their way which became a source of life in the night as beasts would keep away and in warmth, the men enjoyed the sleep-relished also the roasted food and so fire was worshipped. That is why the importance of Agni (fire) as against Aditya (Sun) later increases with the man, in Veda itself.

That is precisely the primary stage of humanity in India and that is obviously, what could be, for very early man, whose concern was only preservation of life, a basic instinct in every living specie. In China, afraid of beasts, they worshipped beasts as gods as we see 'sheng' Gods were lions, Dragons, etc. Their society was totemistic and even names of Districts were Horse, Tiger Districts. Likewise there were Gods of Soil, river, mountain. It is not going to feed the ignorants and illiterate masses of India if we fix the age and timing of foremost Indians but it definitely is the need of the distracted educationists and their pupils who distribute the mis-conceived knowledge to the literate and illiterates. Later hymns of Vedas do contain the references to various situations of prominent stars and with the formula of speed of movement of stars, change in situation of stars, it is not difficult to calculate as to how old, this knowledge is in India and the situation of stars prove the scene and place of observatory. Vedas are nothing but tale of human being told in scientific temper as it came up in India. Indians are alike all over the sub-continent and different and distinct from all other civilizations and cultures. Majumdar holds that Aryans were Nordics in race and came from Eurasian steppe lands in second millennium B. C., Rig Veda had its present form in 1000 B. C. arranged by Vyas, who flourished about Bharat war between 1000 B. C. and 1500 B. C. and upnishads and Brahmanas in 7th B. C. Max-Muller and Radhakrishnan and many other ancient Indian history scholars also subscribe to this theme. All have but fallen in line with western authors and rightly so. These Indian scholars had to attain greatness and become authorities in British regime and they could not talk a different language. After all this is what they taught in foreign lands about India. They even felt pride in claiming that British and Germans were a common stock with Aryans. This is an aspiration of a slave to claim distant relation with the ruler or his cousins. Now Russians say that Aryan came from areas around black sea (refer to the book "From Scythia to India") None would say that their parents

came from better colonizing power of India. Is it their turn now ?

History is not the subject of this short book, but its theme would be defeated without historical background, in which India developed and reached the State, in which we find it today. Now if we put the statements of above-noted historians to touchstone of logic and reality, we find that at the times of Lord Krishna i. e. Mahabharat, the ritualistic/sacrificial Brahmanical religion had eroded. The sacrifices to Indra, Varuna, etc. in Vedic hymns had been a story of past, overtaken by Vedant (Upnishad) and Gita itself is a synthesis of all upnishads. Lord Krishna in Gita has referred to Sankhya and Yoga, Nirgun, Saguna, Sakar, Brahma, three Gunas of matter (Sattvik, Rajas, Tams) and all ancient knowledge embodied in Vedas and upnishads. He vividly mentions in chapter IV, that this knowledge of Gita (karmyoga) is ancient. He has taken notice of all the modes of transcendental path to salvation in chapter XIII, taking cognizance of Sankhya philosophy of Prakarti and Purush, Patanjali yog of attainment of highest trans (samadhi) State in salvation, self-realization by knowledge of upnishads, salvation, through action and worship by hearing others. These all references are to Vedic and allied later scriptures and date back to Lord Krishna and Mahabharat but our scholars put the upnishads much later to Mahabharat.

This is regarding advance studies and real thing is what is taught of history to a small child in nursery and primary which has an imperishable stamp on young's mind, is woeful. Krishna and Rama, who are worshipped by crores of people in the country do not find even a reference in History taught to kids. It was in British period and it is now even. The history which needs to be taught to a child i. e. ancient, is taught to post-Graduate, by then who is an old parrot and brain washed. No body has tried to ponder although there was and is no dearth of self-styled nationalists in this country.

The grand knowledge embodied in Vedas, upnishads, Sankhya, Mimansa, Patanjali, Gita, Yogvashisht, Bhagwat, Purans and so on, hundreds of scriptures of Buddhism Jatak Tripatak, Dhampada, Charvaka System of materialism, Kanaad atomic philosophy, which all the great philosophers acclaimed as highest and without equal and under whose influence and ins-

piration, all metaphysical, materialistic, devotional or scientific knowledge flourished world over, is not taught to Indian child at any stage of life. How can the mental faculties ignite, if you keep it away from the fire of knowledge.

An introduction atleast must reach every child through this Who were Aryans? and who are Aryans? Aryans were people who had faith in Vedas, and led their life according to Vedic tenets. As is revealed in vedas, these people in very ancient period of history, nothing less than fifty thousands years before Christ, lived mostly in north India, up to Iran, precisely between Delhi and Iran. In Rig Veda for Aryavrat, early boundaries are available which include rivers Gomti (Gomal), Kuba (Kabul), Sarju (Oudh), Sindhu, Ganga, Yamuna and Punjab rivers but Rigveda is not a geography for that matter and mentions places with events, importance or other reasons. Mention, however, is available for the frontiers of Aryavrat which is Iran, Afghanistan, Punjab, Sind, Rajasthan, Kashmir and Oudh. It is ridiculous to say that Rig Veda was composed on banks of Saraswati near Ambala, or in Iran. Vedas developed with humanity and its recording or compilation is of no consequence. Rig Veda refers to Prithus and Parsus, (Parthians and Persians) and Gandhar is wool producing centre. Now this area mentioned above is Aryavrat. Vrat means law and rule (Dharam) which means Aryavrat is the area of people who practice and believe in Vedas and their settlement. There were similar divisions i. e. from Sandhu (Indus) to Saraswati was Brahm Vrat i. e. celestial State or Rule of Divinity or Learned. These were names of States within one Nation. At the same time Division of India is given.

India One Nation

India i. e. Bharat is divided in five parts (1) Dhruva Madhyam Pratishth Desh (Central Province) (2) Prachhadis (Eastern Province) (3) Dakshindis (South Province) (4) Praticchidis (West) (5) Udichchides (North Province). Another division or composition of Bharat is Arya Vrat, Madhya desh and Dakshinpath. So to fully understand, we take a socio-religious account i. e. Veda, for Geography which is wrongful. Arya Vrat is not entire Bharat, (India) which is evident from Vedas, but only where Vedas are respected and practised. Veda's mention to various periods and areas is only in contexts and references but they were in hymns

handed over from one generation to another, who conveyed through memories as sacred Trusts and they pertained to events from ages to ages. In the same Vedas, Saraswati is dearest to Vedic philosophers and they sing in its praise and in the same, Saraswati has gone dry, which shows the coverage of period by Vedic hymns.

Zumer and Meyer, the historians, have translated "Dasu" and Dasyus as enemy. Rig Ved calls them Akarman (riteless) and Adevyu (Godless). History of ancient India being taught says that these "Dasu" referred to in Veda are aborigines of India, when Aryans attacked India. History as per British thinkers also holds that these Dasus were Dravidians and Bhil Gond tribes, black and flat nosed and they were driven out of Punjab by Aryans after resistance and fight. All this is hypothetic account. People with Vedic religion always despised and insulted those who did not adopt Vedas. So all those who did not believe in Ved, were called Dasus i. e. Robbers, enemies, atheists and bad characters. Such other names were Rakshas, Danav, Daitya, Tasker, which find mention in Vedas. Aryan as well as Dravidians were contemporarily there. Dasus is not a name for people of any country as "Aryan" was not. These words only denoted various religious faiths and dissensions as Muslims used to call idolators Indians as 'Kafirs' and as Indian called Muslims and Europeans' as 'Malechhas'. Those were the days everywhere, that kings carried the championship of religion and therefore territories fluctuated with the change in religious beliefs, and religion changed with change in territories and it was duty of king to kill and ravage the different other religion and its protagonists. Dravidians could never have that shape described in Vedas and none other could have in the climate of Punjab. Features are according to area and not religion. Caste is there in Veda and caste is also there in south from pre-historic times, therefore, they are one civilization.

Aryans thus did have contempt for people of South, West or Central Bharat and all, but that was religious fanaticism. The populated areas of those days were not contiguous and were intercepted by dangerous deep forests and contact of man with man was not that easy as it was later, which naturally let a common man develop or deteriorate according to local shallow atmosphere. The distance and self sufficiency isolated and fragmented people in many respects. The people

settled near rivers and other areas created barriers and detachment. That is why tribes of India, specimen of whom are even now available living naked probably remained in hiding for centuries. Even otherwise Indians have been fanatic in beliefs and faiths throughout history. So Vedic believers could condemn all non-Vedics in their literature as did Budhas with Vedic and Islam did with idolators. Bharat at that time had included as one country south and Ceylon and upto Iran, when Aryans called non Vedics as Dasus. That Aryans called the aborigines or Dravidians as Dasus, or that Aryans came from outside is a concoction of vested intellect and their subservients.

Western philosophers, toed closely by many neo-enlightened scholars of India, put forth various theories of language, race, potteries etc etc to prove that Aryans were invaders on India. Filippo Sessetti, Florentine Merchant, Sir William Jones, MaxMuller, held Sanskrit as common with Greeks, Latin, Gothic and Persian. It is a historical fact that none of these languages are older than a 1000 B.C. and it is surprising to see the direction of mind of these philosophers that they could not hold that these languages borrowed terminology from Sanskrit, which was a language of highly rich and developed country at that time, according to them even. Philosophers like Edward Mayer, Oldenberg Kaith hold Iran as the main stay of Aryans and over that they dispersed in 2000 B.C. to east and west and further that is how Mittiani King mentioned Aryan Gods in 1400 B.C. treaty with Hittite King. These philosophers have over run the Vedic hymns even and the accounts of MaxMuller. Geography was not the subject of holy scriptures and appears to have been dealt independently and many such books were destroyed by invaders.

Vedas have fully described the Sapt Sandhu as their earliest abode of Vedic religion and Iran is denoted therein as part of their home alongwith area upto Oudh. When Iran went out of their power and influence, an identical religion of Zarathustra, which was initial Vedic religion, under different caption took its place and Avesta replaced Rig Veda. No other religion was there in between although, both are similar. The treaty between Mittiani and Hettite Kings mentioning Aryan Gods like Mitra and Varuna, only show that Iran was part of India. The wife of Dharat-Rashtra was Gandhari, the princess of Gandhar or present Kandhar, showing the metrimonial links even at the time of

Mahabharat. The language problem is best answered from the fact that developing countries borrow the language of developed countries as India is now borrowing the near western, American, Russian language. Moreover colonisation was a common aspect of Aryans who were dynamic people living either in agriculture field or battlefield. It is also held that Aryan Sanskrit was from proto-australoid source and developed into Austroneesian and Austro-Asiatic. So they say words were borrowed from Austric speech i.e. Persian source. But it is on the contrary clear that Iran being part of India, the Sanskrit words are there in Persian and Pashto. As, for wheat Persian is Gandam and Sanskrit is Godhum, for Rice, Persian is Brinj and Sanskrit is Vrihi, for arrow both are baan, for man Persian is veer which in Sanskrit means brave. One can see even today, more Sanskrit words in Indonesia than India itself. Sanskrit being very primitive, was source for later civilizations and there is no need to locate the source of Sanskrit from Austric speech. It is better to go to Bombay direct from Delhi rather than first going to London from Delhi and then flying to Bombay.

It is not very essential to classify Sanskrit as progeny of other languages. Rather objective research would show that Sanskrit is source and all languages practically inherited its words because all accept the existence of high civilization of India, where language was Sanskrit and other countries were yet behind civilization. The logic of Nehring regarding pottery to make South Russia as Aryan home is another joke over and above those others who based theories that Tiger, Elephant and Rice are not mentioned in Rig Ved. These people wanted everything in Rig Ved irrespective of the subjects dealt in the Veda. They are searching algebra in a book of history, or otherwise they would hold that the people to whom history belonged did not know algebra. Even geography by Ptolemy in 2nd century A. D. had shown North India as the only India.

Vedas are four in number, Rig Veda, Atharv Veda, Saam Veda and Yajur Veda. Rig Veda contains hymns of priestly, performance of rituals, narrates history and not folk songs. Atharv is historically important, hymns are addressed to Gods to pray and compel them to fulfil the desires of the people. Saam-veda contains melodies to be applied to hymns (mantars) of Rig Ved. Yajurveda is a ritual veda, such rituals which cure maladies and expiate the sins.

This would show that with all references even, these

religious scriptures were not meant to give everything which would satisfy western wisdom on the credentials of Aryans as Indians. The England's basic strategy was 'Divide and Rule' and that is how in partitioning this country in Pakistan, the British leaders of that time (Churchill etc.) called India, a continent of many nations and not one nation. The attempt was to badly fragment the country. Quite a long research was made on the race characterizations of Indians. The accepted philosophers like Sir Herbert Risley, Dr. J. H. Hutton and Dr. B. S. Guha, by and large, gave the agreed Verdict that following races lived in India: Negros, now in Andaman Nicobar, Mediterraneans who became Dravidians, Apinoid and Armenoid, Proto Australoid, Mongols, Nordics i.e. Aryans.

Now, we may call Indian race by any name. India is a land of diversities i.e. there are mountains highest and oldest in world and likewise are lowest alluvial plains, there are deserts and Charapungri is a place which receives the highest rain in world. So are the weathers and climates of diverse type, from cold to hot, wet humid to dry and so on. Similarly there are every kind of trees, foods, waters, minerals in different forms place to place according to the climate. In this small patch of land, one can notice places like Switzerland, England, America, Africa, Arabia, which is due to variant climate and its ancillary factors. There is then every type of animal life but it is worth notice that the shape and body of animal differs from place to place, thus horse of Kashmir, Punjab, Kerala all differ with each other. Similarly Cow and goat and any other animal is different in shape and conduct. Similarly human life is different at different places as should be and is obvious.

Types of lives

There are four types of life i.e. mineral, vegetable, animal and human. Each survives by eating the lower i.e. vegetable life survives by eating mineral i.e. water, earth etc. and takes the shape and health according to the quality and character of water and soil, Animal life by eating both mineral and vegetable come up as per their quality and this is very completely followed in the case of man, who eats mineral, vegetable and animal life and therefore man is apparently different in colour, body and conduct at various places in India. Darwin says same species kept in variant conditions vary with each other. If climates and conditions vary every hundred miles, the specie also varies and therefore race is variant everywhere. There are whites, browns and

darks due to climate and food but western philosophers call them progeny of half a dozen mixed breeds. Why should not they say that Himalayas get snow from Europe, Assam gets heavy rain from Japan, Rajasthan got its sands from Sahara, Kashmir gets apple from west, water of Ganges came from river Thames? Similarly why don't they hold that Chapati, Curries, Idli Dosa, the dress, Dhoti Kurta also came from somewhere. Why they don't say that fertility of earth at various places of India being similar to various other places of world, also came from outside. Of all the life and aspects, only human faces and their history had to be characterised and distinguished to create a perpetual wedge? And yet Vincent Smith accepts in his words "The essential fundamental Indian unity rests upon the fact that the diverse people of India have developed peculiar type of culture and civilization, utterly different from any other type in the world" and yet they hold that Indians are offshoots of other civilizations, in race, place and language and this unfortunate land, they say has no sons of its own.

How strange it is that Herodotus 'History of Greece' and Livy's annals of Rome (legendry books) are accepted as true and Indian scriptures are not worthy to be consulted for tracing History of India. Ramayana and Mahabharata epics have been many times dubbed as mere novels and it is told by some heretics that there were no Rama or Krishana. Crores of people celebrate Dussehra and Janam Ashtami, worship Ram and Krishan considering THEM as God's incarnations. Let Indians be asked whether they are worshipping hero of a novel and let Europeans be asked why they are not worshipping "Hamlet" the hero of Shakespeare. Could there ever be that people of a nation worship and celebrate for centuries the memory of a novel hero. But all this happened when our own people became degenerates and deprived of their own history and faith, they started asking and believing the Britishers about their own history.

Whenever Indians were asked a question on legendry subject (history) they had no answer for lack of knowledge and rather Indians nourished a bigger doubt in their minds on historical scriptures. If there is no knowledge of a subject, how can there be answer? Indians can be seen mocking at their own lot. Who is to blame? Of Course, always the Govt. and society of the time. There was never such a treason, which Kings of India committed with public for a thousand years after Ghazni and there will never be parallel exploitation in history which

political parties have done on Indian people after independence for votes and power.

Confusions and clarifications

People are justified to be distracted and dissipated, when for example, they see and hear that Manu was the first man of creation, then Manu figures as the custodian of caste system of India (Varna) and then Manu is author of Manu Smriti and so on. How long this Manu lived? Similarly Vyas compiled Vedas and again he is author of Mahabharata. How could that man be so long living? To this two foolish answers have been given-one that these Rishis (Sages) had thousands of years of age and other that all this history and characters are fiction and concoctions of mythology. But had there been real appraisal of facts and literature, it was clear that the names of Manu, Vyas, Vishwamitra, Vashisht and so on, who are referred to again and again in the long span of years of history, were not the names of one person, but head of an institution.

This was a system of Indian life that a sage, who was celebrated used to set up a math (monastery) or an institution or a School to be called after the name of the Head. After his death, any person to succeed him was called by the same name, as long as that School was there. These schools used to give laws and customs to Kings inter-alia and remained for centuries. We can see the same at present even in Shankracharya maths. These were set up a thousand years back by Shankracharya, the Kerala Sage and now even through worst days of slavery and persecution, the head of institute is called Shankracharya. Now while meeting present Shankracharya none should think that Shankracharya is one thousand years old. He lived only for 32 years and his successors have been called by his name till today. The most celebrated sages in ancient India had such schools, (maths) known after their names, which ran for centuries with the same name given to all successors.

It cannot, however be denied that some ancient historical accounts have been blended and adulterated. When one ethic is misused to condemn the other both are defeated. When two virtues combine humanity is rewarded but when they collide, both are destroyed. In the ethical field, one vice eclipses a thousand virtues.

Some facts and incidents, found in post-upnishad period

literature like Purans, Mahabharat etc do shake the common sense and faculty of reason in a man, which in turn erodes the belief and faith, unless a person chooses the worst to follow everything blindly. These myths, unconceivable easily by a logical human mind are prevalent in every religion but of Indian Scriptures, it is much ventilated and magnified. No doubt, some weeding is imperatively needed. These myths have penetrated due to evil competition between Buddhism and Vedic religions, when Buddhism lost its influence in India, and Bodhis were taken back, or for that matter, reconverted to Vedic religion. Bodhi literature and scriptures like Jataks and Tripataks were replete with drowsy tales of many births of Lord Budha and his wonderful miracles, which made the followers of Budha, idolators, superstitious and Tantaric. It was difficult to change their faith and taste in myths and tales. They were not prepared to accept any God of lesser wonders than what they had learnt of Budha. When sages and philosophers like Kumaril Bhat and Shankaracharya, reconverted these Buddhists to Vedics some spices had to be added in tales of Vedic heroes and Gods, to make them palatable.

Discrimination essential for learning

The bodhi faith in general public was more of a narcotic type than intellectual, over a thousand years after Budh. To keep these Buddhists in Vedic faith, they were given a bit of that food which was regular diet there and rightly so because if you want to keep an opium eater in your house, you have to give him opium otherwise he would be off one day. Therefore vedic heroes and Gods were magnified and tales were blended with the same or better spicy flights and flavours as were there in Buddhist accounts. This happened after 1000 A.D. when Buddhism was dying and declining force in India. It is not only in India, in China also, these rosy tales of Buddhism, the wonders of Jataks Tripataks believed to have been done by Budha in present and past, put Taoism in serious evil mythical competition, so much so that when Buddhists preached that there were innumerable Budhas in the past and so on, Taoists came out to say that the birth of Lao-Tzu (Taoism sage God) was much before creation of heaven and earth. Otherwise Taoism is an excellent religion of Transcendental and Yoga path of God realization. Such things do happen in evil competitions.

A sane mind can however, discriminate between good and bad. If a finger is diseased, it is operated or chopped off but not the hand or the arm itself. Similarly if due to evil competition,

we find a few such things in later scriptures which do not convince a critical mind, and appear mythical, it is our duty to operate these epics and remove the diseased limb and save the body and life of epics and people. It is disastrous to let the posterity go on repeating an information and document which is unconvincing. A knowledge unappealing to sane mind is ultimately divorced and rejected. This corruption of literature started very late and does not make a fringe of the history. The saving feature yet remains that these mythical additions did not touch the spiritual field of scriptures. Thus Veda and Vedang i.e. upnishad, Niti Shastras, yoga and other scientific know-how, which are real knowledge given by Indian forefathers over and above the rest of humanity, have remained unaffected.

No Aryans now.

In fact, to steal the wind out of Buddhist Vessel, whereas the vedic sages directed the Buddhist converts to the greatness of Vedic heroes with Superhuman qualities (like Ram and Krishan) around whom, however, the later reformers built many magnified pictures to beat the complexion of mythical and mysterious Buddhist scriptures and propaganda. That is why Rama and Krishana despite being historical God heads or at least Super humans, were not earlier identified with Gods because vedic religion did not acknowledge man as God, howsoever high he may be. But to keep new entrants from Buddhism in tune, and at home, the vedic religion incorporated the Buddhist idol worship, devotion and belief in personal Gods, unknown and unrecognized hereinbefore in it. This new religion of blend and compromise is being practised till to day and the fact now is that the so called Hindu Sanatan Dharam and its allies of today are nothing but Buddhism under a different name. It is not Vedic religion, nor is it Aryan way of recognizing the Supreme and therefore, the marriage of Vedant and Buddhism, gave birth to a religion which now may be vaguely called Hinduism, a misnomer unfortunately. Therefore there are no Aryans in India now as none practices that Aryan religion now in true sense, not even Arya samajists.

Origin of Hindu

It is really tough to understand as to who is a Hindu, as what this word was understood at its birth and how is it used to day. Hindu, initially was used by North West neighbours of India for Indians. The word is said to have developed from the name of river "Sindhu" i.e. those dwelling on this side of river

Indus. As "India" is derivation of indus. So is Hindu, a derivation of "Sindhu" they say. There is another theory that India supplied wool to North West, mid-east and Uzbeks Russian areas for which Gandhar (Kandhar) was centre of Trade as referred to in Rig Ved and wool is called by the name "Hindu" by those people. In Arabic language "Hindu" denotes black. In Rig-Ved there is a mention of huge income from wool trade in exchange for gold. There are other theories but it would suffice here to say that in all events, 'Hindu' is a name given by foreigners to the people of this country i.e. Bharat. In ancient times words were developed by one country for another sou-moto and rarely that country was asked to tell its name. Thus the name of Greek in India is 'Unan' England Walait and Britania, Alexander as Sikandar, Flatu for Plato, Falastine for Palastine, Roos for Russia and so on. One can make a volume but none of them changed their names according to our language. Likewise, India was named as India by Greeks and Hindu by north western neighbours. But as this word is known now is unfortunate because even the best scholars, understand it as a word for religion. This is wrong.

Hindu-no religion

There is no religion in India, which may be called Hindu religion. Hindu is a historical and Geographical word applied to refer to the people living in this land, which we call India or Bharat. As Hindustan is synonymous of India. So is Hindu an equivalent of Indian. Those who remember this word for religion or others who know this word for "Hindu State" are fanatics. There are religions like Sanatan Dharam, Arya Samaj, Vaishnavism, Shivism, Vedant, Jainism, Budhism and so on but there is no Hindu religion. Hindu is a name for the people of this country. He may be following any religion. It is a name for a Society called Hindu Samaj and in fact, it is a peculiar and distinct way of life, which is Hindu.

A person may be following any religion in India, he has developed same way of life in all spheres and as Smith said, it is yet distinct from others. Iqbal the noted Urdu poet, called Muslims and others all sons of this country as Hindi. That is the real understanding of this word. There should not be any hesitation in calling all nationals of this country as Hindus as we call them Indians. It is mere translation. But unfortunately, as British rulers did, we also followed them and defined Hindus as a religious entity and strange enough, kept out only Muslims. (On two nations theory on basis of which Muslim living in India were

also accepted as a different nation) and Christians etc. It is ridiculous to note that Sikhs, Vaishnavs, Jains, Budhas, who practice different religions and faiths are called Hindus in the constitution itself and others not. This is contradiction of history. Historically all sons of this Soil are Hindus, irrespective of any religion they may practise.

Hindu is a word for society and nation and not religion and if we maintain that we are one nation, we are all a Hindu nation or in English or rather in Greek Indian Nation Muslims, Christians etc are Indians who have adopted these religions by force or conviction and original foreigners even if any are molecules in a mountain and by settlement are now Indians. The difference as said already is that India is a word coined by Greeks for this country and Hindu by North West neighbours. What is the logic to accept Greek name and reject neighbour's name for us. One can follow the whims of fanatics but where Govt. is whimsical, the nation is not safe. It is absurd at the face of it that the same all people of this land can be called and known as Indians and not Hindus. It is further clear, if we ask those who are called Hindus, as to what is their religion? They will not agree on one as would all Christians or Muslims do. The reason is obvious. If we analyse the development of religions in India and the stages through which religions passed in India, we find that Hindu is not a religion but a name for people of this country and its society without reference to religion.

Early Indian craze for religion

As referred earlier, the religion in the early stages of humanity in India started from the prayers to natural powers for reasons already given and when man started having control over natural powers, that fascination and fear about those natural powers deteriorated. Man became contemplative. He started analysing the evolution of natural powers, cosmology and physical and spiritual system of humanity. Man noticed a higher power than natural powers, with all around pervasive phenomenon of the same supreme power in a system. Thus in Vedas even, there is contradiction and replacement of natural powers with One Supreme force, who is all pervasive, with a complete unity of all creations, in it, by it and for it, to which they gave the name of Brahma. They noticed that higher power is not in natural powers, although its manifestation is available in natural powers or anywhere else but it is within every life (Jiva) as self, soul or atma

and all powers are subordinate to it.

The man thus shut his eyes, went into trans and realized that the force or that current with which body works and without which although nothing is diminished from body, yet the body falls, is the real representative of the Supreme power and in fact is the supreme power itself. This approach of the man to the intricate issues involved and this religion if at all we call it so, is the best universal synthesis of physical, mental and spiritual systems, never known to the people of the world. In fact it is wrong to call it a religion, in the sense in which Islam, Christianity etc. are understood. This period in which Vedant took the place of Veda or say post-Vedic period, is a period of wonderful research and sufficient literature of this period is available. These research works do not deal with human aspiration for God but is higher, and touches every field of human activity. A brief reference to upnishads, aranyak, Brahman, Sanghitas, metaphysical theories of Sankhya, Yog, Nyaya, Visheshak, Mimamsa and Charvak on materialism, would show the upheaval of thought and height of analytical and scientific quest of vedic sages, after initial prayer hymns of Vedas.

It was that stage when man noticed in a living being, a system, one and common with the nature and located the centre within the being himself. He realized an energy, like the one we notice in electric bulb. When switch is on, we find no change, nothing perceptible coming to the bulb yet light emits from there and it becomes hot, otherwise there is nothing in the bulb, which should give light and heat. This energy similarly he found final and without this all living bodies were dead stone or a log of wood. This energy when switched into body, makes the body move in all its departments. This energy is called soul or atman or self and its basic unity with nature, its oneness, its immortality and indestructibility, its subtleness, all pervasiveness, infiniteness, purity in scientific research is called Vedant i.e. end of Veda, But actually means climax of vedic knowledge. All scriptures like Brahman, upnishads, aranyakas are supplementation of vedas and it is wrong opinion of western philosophers, when they find conflict or a revolt in upnishad etc. against Vedas. That is unfortunate. They treated these accounts of humanity as books of history or chronology of things. There is no chronology and revolt, it is a record of development of Indian mind from innocence to wisdom, from pond to ocean. It would have been much better if they had not attempted to comment on Vedas,

Upnishads etc.

It is essential even for an Indian to first practically acquire the fundamental training of mind in the field of discrimination of spiritualism, materialism and vedic metaphysics before understanding and interpreting the deep knowledge enshrined in Vedic Scriptures. A person like Max-Muller, sitting in Oxford Library could never do. All respects to him for spending his life in this job, but it was waste and beyond him, because he never had a sage teacher. The knowledge in Veda and upnishada is one which goes hand in hand with practical. It was scientific and like science the properties of gas can only be described by performing the practical. So any comments or interpretations on Vedas and upnishads could correctly come from a self-realized man through practising the same knowledge. That was the reason to teach even the princes, in ancient, at the feet of teachers, who were self-realized sages, away from grandeur, otherwise could not a king engage a master for the child at palace and that is how an ordinary Indian became stranger to this education in later India. It is the vedic mind which can understand the high knowledge as it travels various stages from polytheism (worship of natural forces) to henotheism (raising man to level of God). Vedic practices are synthesis of Karm (action), Gyan (knowledge), materialism and spiritualism and its Gods are not mythological Gods but are manifestations of central reality called Ritam (righteousness) which means moral law and is (satasya satyam and kendarsya Kendram) Truth of Truths and centre of centres.

Dharam i.e. Righteousness

Indian "Dharam" has been badly understood as synonym for "religion" and is a misnomer for Dharam. Dharam is a very deep broad and wide pool of which religion is but a drop. In India, personality of person was ordained, conceived and achieved through synthesis of moral, social, physical, mental, religious, spiritual and material disciplines and sanctions. The existence of man was recognized in three worlds according to the merits. These three worlds were called "Bhulok" i.e. earth, Pitrilok i.e. abode of deceased ancestors, and Dev lok i.e. abode of Gods. Like all other religious philosophies, India recognized man after death. Islam recognizes the dead through means like Tombs, Dargahs etc. and other rituals, Christianity through monuments, centenary to say the least, China quite ahead of all to feel the presence of deads, even by burying the personal attendants with deceased. India offered oblations

(Shradh etc.) for centuries and all quite like China. So the compliance of such sanctions of three worlds and subjection to moral, social, physical, mental, spiritual and material tenets and obligations, was assimilated and unified in "Dharam".

The word "religion" is only celestial and Divine field of human life. Indian way of life was analytical, philosophical or idealistic and ritualistic. The seers and sages of this land had a concept of a complete and integrated personality of Indians, in all departments and all was made imperative and obligatory. Vedas also show that these scriptures equally dealt with music, medicines, sciences, spiritualism and ritualism etc. in the same zeal and importance. Now if one calls Vedas as religious books, is it fully justified? It is not because religious books like Quran and Bible would belie this on all scores. Vedas are histories and philosophies, analytical and idealist, of all departments and faculties of humanity past, present and future. But ask a Christian or Musalman, he will at once say that Vedas are religious scriptures of Hindus only. Secularism has therefore, axed out this knowledge from the reach of the Indians. As all was needful for human welfare and uplift, the teachers and parents strived hard with all their means to bring the child through that educational theories and practices with all sanctities attached thereto. In the later periods of influx of other ways of life in India coming through invaders and new sects, to enforce old values rigorously, the reformers of the age gave religious colour to everything to frighten people into submission to ideals and unfortunately the things went too far and sanctities in many cases have become superstitious and rituals, without any knowledge of mythology and philosophy at the back of such ritual.

Present religions only rituals

It is essential to note that if we subtract the ritual out of religious field, what remains of philosophy and higher religion with people today is nil and bewilderment. It is now with every religion and its followers. A Sanatanist or Vaishnav knows nothing beyond bowing his head before a deity, Arya Smajist hardly follows the meaning of Vedic hymns while performing 'Hom' Muslim, knows nothing about the thesis and philosophy behind his actions of Numaz. Jain is blank as to why he should dine before Sun set or what sthanaks are maintained for, leave alone their ignorance about teachings of Mahavir. Sikh hardly appreciates the philosophy of five Kakkas etc. Christians have

totally forgotten the words of Love and serenity uttered by Christ and religion to them is only celebration of Christmas eve and loyalty to Cross and the one hanged by the Cross has faded in mysticism. So if all religions have ended in rituals, it is negation of religious philosophies; analysis and idealism. Religion is now rule of ritualism. Such ritualism to say the least, in India is post-Budhist mainly and in Vedas, Upnishads and all pre-Budhist philosophies, there was no place for rituals. Now what the so-called Hindus are practising today is merely ritual without least understanding the philosophy behind the given ritual. If we see and judge what are Vedas, Upnishads etc. after deducting therefrom the rituals being practised today, we will find that none is following them as these scriptures do not contain any such rituals or bigotries. Why then should they be classified by all secular forces as religious scriptures and be made untouchable to Indians ?

Even the religion as per pre-Budhist period in India was first singing prayers to natural forces (Veda early) and then oneness or unity of life with natural forces and ultimate source i. e. identity of a being with the Supreme being. All is analytical and Scientific, genesis and thesis of all perceivable and subtle. But all that is available in these ancient books, which have been unreasonably discarded i.e., history, science of earth, with its assets, origin of species, geneology, cosmology, music, Medicine, astrology, astronomy, niti (practical science) and state craft, maths, Grammars, ethics, study of human body internal and external, Social and physical conduct, warfare and so on. What is religious about all this and why so called secular people should shy them. This wonderful knowledge belongs to all Indians alike. It is strange that Indian Sciences have been discarded and Science by foreigners is studied by all Indians. The Indian student should be taught Darwin and his theory of evolution but why should he be denied the right to know the cosmology and cosmogony as given in Brihidarnkya Upnishad and chhandogya, Manusmrit etc. Our child learns that Magellan proved that Earth is round only 450 years ago although it was clear to Indians in Vedic age. It may be pointed out that the intellect of a child works and develops on the level on which it is trained and utilized.

Scientific education replaced by clerical training

It must be held that when this deep knowledge of Indian

Scientific treatises was at various stages, substituted by the curriculum of foreign rulers to prepare munshis or clerks to serve the Govt. of the time, the level of any such education fell and was not such which should whet and sharpen the intellect. Any careless boy with block head could pass Matriculation to become clerk, or for earlier periods (Muslim period) what intellect except a bit of resources were required to become a munshi, after a little knowledge of Urdu and Persian. Stamina in any field is built through practice. A bull fears the yoke on first day, while he attains surprising stamina for ploughing later. A child can never have hard education voluntarily, and it is futile if we say that Indians can study all ancient books by themselves, and ask who has checked them from doing so? Necessarily, in these days as well as in ancient and past, the citizen was and is, what Govt. want him to be. An old saying—"Subjects are what the king is". It is not necessary to believe that people get the Govt. they deserve. The Govts. made the people they required, is true for India.

The ancient India was not in the hands of Kings. It was the hegemony of sages, seers, and society. Society was never the slave of monarchs and everybody, howsoever high and exalted he might be, was subservient to the society and society in turn looked to the scholars replete with knowledge, sunk in the ocean of morality, spiritualism, and self denial. The Indian people did not bow to the king with the same surrender and reverence as they did to a Saint, a virtue, however, not totally given up even today. Education, no denying the fact, did not remain within the reach of everybody, yet it was not as remote as to be generalised. It was not the one of the level available to a graduate of today, who is enabled to write, read and understand a half dozen languages, besides many other subjects to make him a ready made jack of all and master of none. What use does it bring except that a man is made slave of his own circumstances. Our graduates or bachelors and masters of any subject have no knowledge of all those subjects except that a parrot affluence makes the difference between a coached and uncoached bird.

Indian Dynamic Education

The Vedas and Vedant were text books taught to students by the learned sages and seers. Our modern student after even doing master's degree would pale in complex to know the standard of education of those days, given to their ancestors who

are source of our blood.

As already pointed out Vedas contain the historical narration of development of evolving human faculties from the advent of humanity to the period of zenith of human evolution. Then Upnishad described the Vedic Yajna and sacrificial approach as inferior to the monoism of Vedant in which man, probably convinced of his inherent vitality to conquer whatever he comes across, sets in, to locate his field of supremacy. This lesson of practical science is not a course for any religion. In fact, it is not a religious exposition as known and practised by the man of today. It was called Vidya (basic education) in those days and even today it is basic education and no student of any sect, creed or faith at least among Indians need be bigot and shallow and miss it. This education is study of Indian Society, man inner and outer, Indian blood, Indian waters, fire, earth, ether, flower ripples and gives a clear concept of dynamic Indian that he is and what he was. As will be seen from what follows, the ancient education made a person, a dynamic personality, knowing the sense of man as a supreme entity, one with and one like the greatest and supreme being, well posted with bareness of veiled virtues of man and to match him with the highest, to be master everywhere, seasoned and cured of all ignorance, attuned to the symphony of all around him. Only India produced that education, knowledge and Indian. It is distressing to call this education as religious, in the way religion is understood and applied to Christianity, Islam, Buddhism, Judaism, Zorasthras, Jainism, Sikhism or the present so vaguely called Hinduism, which in fact is Santanism, and a hundred subsidiary faiths. Religion is a faith, a goal of devotion and peace. It is a submission to God, God incarnation, prophet or apostle and not a scientific study in the secrets of life, evolution, nature, creation, and causes, which we find richly embeded in Indian pre-Budhist accounts.

Craze of Indian mind

The most logical problem that weighed upon seers was how this world with all its natural assets like sea and mountain and forces came into existence. How man and other species came into existence. What is that force or power that keeps man and other beings alive and what is that imperceptible deleted from the body, which makes body a stony debris. What and why is it that living being goes through miseries in birth, ignorance, sickness, old age and death. The upnishads are mostly in question and answer forms, where one is ignorant or less educat-

ed or a student and other is learned teacher, seer, philosopher or a perceptor.

Brahma defined

The entire world, cosmos, waters or space are analysed as a unit in one complete system. As we pass through Rig Veda, Bhṛīdarāṅkya, chhandogya, Aitrya, Upniṣhads or Manu Smṛiti, we find a detail of cosmology and cosmogony, almost identical in conveyance of theme like works of Einstein and Darwin, which after cutting through the obiterical narration, we find that there is a stage, when all around there is nothing except Brahma. Now let us not be repelled by the name, it may be called by any name, Scientists and Seers liked it to be such. What is this Brahma ?

Brahma is described variously yet undescribed. It is central reality of existence. It is all that we see around and is causation and creation. Yagvalkya in Bṛīdarāṅkya calls it named form of man as man is cosmos itself in complete detail. It is further, in the same upniṣhad called as one from where world evolved and where it merged and is perfection of five elements of nature. Man is Brahma as a lamp is a form of fire, as is salt in water, not perceptible yet is present observed from taste, as song qualities for tune. In Kena upniṣhad Brahma is described as ear of the ear, mind of mind, the speech of speech and Pran of Pran (life breath), Eyes can't see Brahma, nor can speech reach him. He is different from known and is beyond unknown; Mind cannot think of him but mind is thought by Him. This upniṣhad clarifies that Brahma is an idea and this super idea runs before we form an idea of Him. It is like scent which one feels but can not see.

Bṛīdarāṅkya upniṣhad calls it creator and created and creator minus created still remains creator. The close query about this Supreme idea ends in saying that it is everything, in everything' everything in it, sources and end and finally they call it "neti-neti!" i.e. like nothing, indescribable and incomparable. What does all this imply is that it is a central reality, a cause becoming itself an effect. It is neither represented nor representative but an idea of cause and effect of universe. Thus it is wrong to make any picture of Him in mind and those who make, do not understand this Science of evolution. To this extent, it will be noticed that when cause and effect of bringing this universe into existence is one, may it be called by any name, it ends in the motif that upniṣhads take this universe as an evolution of what is evolved, by the evolved and well goes upto the

latest theories of western Scientists, although western start in logic but end in confusion and unscientific trash

Indian views of Cosmology and Cosmogony

Now as we hold the threads of cosmology, it is stated in Upanishads that this central Supreme (Brahma) energy is first along-with and within the five elements of nature i.e. fire or sun, earth, water, air and ether (akaash). It may be taken in a sense that wherever these elements of nature combine life comes into existence or say this subtle composition anywhere is a (cause) fertility for pregnancy or creation of progeny. This is logically explained in upnishads that this composition with the seed of consciousness and causation, is termed as Supreme Brahma. Five elements and causation, wherever meet, there is evolution. Causation is called "Kaaran Sharir" which comprises of man, chit and ahankar i.e. mind, consciousness and ego. In human being also five elements with kaaran sharir (causation) only pervade and so is in every thing, life or matter of the world.

When there was nothing in this world, the universe evolved into an egg. There need not be any surprise, the term does not imply a fowl egg or other bird egg. It is to denote the shape of evolution as later it is established that man is exact like universal phenomenon, a true form of cosmos (globe) in all respects.

Evolution in Procreation

Why it is called an egg ? Every living being as well as this world first took the shape of an egg or to say a round ball like of matter. About birds we know but about man and animal, it may be known that as soon as the Semen enters the womb, an egg shaped ball is evolved. Why for birds it is outside ? because of less powerful genus, the elements contained in egg are not that powerful so as to burst it with inner forces within the womb. The bird has to break itself after keeping the egg in heat as it was in womb. But human and animal have same physical faculties and powers and therefore, their ball or eggs burst in uterus or wombs. The semen is essence of man, and a seed for procreation. Same seed as is cause of life in animal, vegetable life. Its entry into uterus creates a turmoil and storm and immediately it is covered and wrapped by the blood of woman, giving it an egg like shape of a ball of flesh. Before admission of semen there was nothing there. This ball contains the five elements with a power of causation (Kaaran Sharir)

These forces attain the maturity as the woman carries foetus and the ball bursts by pressure of internal powers like any sealed Vessel controlling energy, like a Pressure Cooker heated and sealed. So as this ball bursts, it makes holes as the various forms of energies of five elements come out, and make these such as are called eyes, ears, mouth, nose and holes of discharges etc. The upnishads denote and attribute these senses as the same as are these powers perceived in nature. The egg or ball, therefore, which is described in upnishads for evolution of the world, is similar to the one, described above, out of which all living beings arise. Thus the shape of globe, the shape of that phenomenon from where life started and the shape of that out of which man, bird or animal evolves is the same. In Yog Darshan, the human body and globe are compared with egg of hen. In Bhagwat, Kapil Muni similarly tells his mother Devhuti, that man's structure is exactly like globe, through a demonstration, stretching his arms in round motion, the hollow within arms is described as sea and body is land.

Evolution of Universe and species

There are innumerable references in these scientific books, to compare universe, globe, as the initial institution of egg or womb and bodies of livings as identical and in unity and one system which justifies at least the logic behind Indian exposition of evolution of life and planet. So, as we go back to the evolution of species and world, we reach a stage that first a very big egg or ball came into existence. This egg burst and gave existence to all natural forces alongwith a Super structure being, called "Prajapati". "Prajapati" is not a man outright. This word implies only a head of all species. He feels himself alone and fears loneliness as he is without any company but is consoled after reconsidering that he is (only) alone and whom to be afraid of. Now this is description of mortality as every living being feels secure, when it is in company and inherently, feels scared in loneliness.

Prajapati, the Super head of species, can be understood, not as a human shape as usually is done, as doing so leads one into mythical dungeon. Scientific theories are destroyed by identifications. Science is novel and may not be comparable. Prajapati is a mass of faculties, completed and evolved, possessing all that is the property of a living being, in most uncorrupted form, pure, truthful (satya) and blissful. Out of loneliness, it aspires for company and acquires through desiring the same as

product of mind. The semen is the seed of mind, it has been held as back as in Rigveda. Biologically also, there is no semen without mind. It may look hypothetic and mythical but everything is safe from these two maladies in the hands of the present writer as the base of this work is to analyse everything in logic and science.

Mansik Srishti

It is not mythical. It is called "Mansik Srishti" (creation by concept). Evolution is followed by creation and creation is continuity of evolution. Before Sexual creation, it was creation by conception of mind (Kalpna) that is why, it is called evolution. It may be seen that one attains in this world, only that which is sincerely and truthfully desired by him. Man lives in a world of his own creations. If you want to own a house, it is essential for you to first conceive its shape, plan in sublimated desire. A woman "conceives" a child, that is how it is so called. She conceives a mental place of motherhood first and gynaecally it is known to Doctors that usually child is, what has been imagined by the mother. So any job, before it is started, is mentally first accomplished as there cannot be any action without the sanction of mind. That is called "mansik Srishti" i.e. mind, evolving things through desire, in its most sublimated state.

Every body experiences this phenomenon in daily life as for instance a person is ardently desiring a thing and next moment somebody offering him the same. "Mansik Srishti" which was result of desire of consciousness of mind, (conception) sets the (Prajapati) Super Specie into activity and "Karma-Vipak" the Science of activity of Vedant, holds as a rule, that activity once set in does not stop and continues. The mansik Srishti was followed by "Maithun" Srishti, i.e. procreation by sex, which is continuation of activity. The real point is that Vedant distinguished and categorised all the four kinds of life i.e. human, animal, vegetable and mineral in their intensity of Chetna (consciousness) for that matter the evolution of Chetna or consciousness is considered in its degrees, which differentiated in species of man and animal. Veda and upnishads stand to the logic that once the activity of life started through global egg, it is continuing. This is the strongest point of Veda and Vedant, where western Scientists like Darwin, Urey, Kelvins and many others have fumbled in grope. Indian Seers held that activity once set in is in continuity and global powers remain eternal. There is no substance in struggle (Darwin's) theory. Whatever is being experienced in the

greatest truth. After the start of activity i.e existence of species through evolution as held in Veda and Vedant and mentioned above, the activity of procreation sets in to keep it continuous, through seed.

Indian view perfect where Darwin fails

The gardner has not to bring sapling every time from horticulturists once he puts in a plant, next plants come from seeds of the first that is the continuation of activity. It is without any grain of logic that man came out of ape. This is negation of Science of continuity of activity. An ape can never become man through even billions and Trillions of generations. The very fundamentals of Science of progeny and procreation, production and reproduction are that whatever you sow, so shall you reap. You can't reap barley by sowing wheat as pertinently said by a Persian poet. We may agree to Darwin's theory that species behave differently under different conditions, but that man or for that matter, other species come up in progression as man from ape is worst than a fantastic dream.

The pity with a Scientist is that he spoils his genius by taking upon him, the role of a philosopher, a contradiction in itself. Many theories have suffered only when they were carried too far to extremes. The philosophies everywhere whether Indian or elsewhere, did have a logical start always but taken to extremes they met suicide. Likewise the theory of Darwin goes too far and does not distinguish between generation and regeneration. Man evolved as man and ape as ape and if we take it in Darwin way, we might find some apes developing into man and so on, during these centuries recorded in histories. The thesis of eternal world and eternal species as against changing and developing species, held and holds grounds. The evolution is good term to distinguish from creation but they are not exclusive of each other. Evolution cannot mean that man came out of reptiles and apes. Indian view is that evolution is supplemented by pro-creation to have eternal continuity. Darwin keeps evolution in continuity which is conflicting with empirical field.

Pragmatic view of Evolution & Humanity

Indian seers who dealt the subject in Scientific way did not indulge in philosophising it. Indian would therefore, condemn the western phrase that Man is Social animal or man is thinking or speaking animal because they do not consider man as

an animal at all. This they feel as very negation of manhood. The Upnishads have Scientifically proved that man is highest specimen of evolution and further evolution ended in activity and continuity of activity called "Karam-Vipak" i. e. procreation. Man is not delinked from other lives of animal, Vegetable or mineral, rather Vedant and Veda determined that the trace of life is everywhere i. e. in vegetables and minerals as well. Since they also contain the five or lesser elements, but the difference is in composition, ratios and intensity of causation and consciousness, which is the highest in human life. This also explains and answers the most painful question before humanity as to why is there a difference between virtues and faculties of one man and another when both are of men species. Indian thought tells that it is the difference in the intensity of "Chetna" i. e. consciousness and composition of elements out of which these two compared persons come into being.

The composition of elements alongwith causation, with which the man evolves in the ball in the womb, determines the fundamental power or merit, that man is going to have in life. This also answers the fanatic belief of humanity in the phenomenon of luck. They say luck is predetermined or man is a toy in the hands of luck. It is also understandable from the Vedantic Science of birth and evolution of man in the womb i. e. the merit of man is determined from composition of elements in the egg like flesh ball and the intensity of consciousness therein inherent and its auto-burst with powers coming out and becoming fixed as senses. This is luck as they call it. Again this Dynamic thought proves that man makes his luck himself, with variant degree of the composition of life in womb, being consciousness. Similarly man takes birth with his choice.

One-ness and identity in all lives

The Indian Science of life thus proves that the same energy pervades in each and everything perceivable to the eye and there is complete system of unity and identity except the degree of intensity of composition of evolving forces. As electric current is one and same but when applied to two thousand watt bulb, it gives such a light that zero watt bulb is not visible in the light of bigger one. As a forest fire is also called fire and a match stick burning is also called fire but a match stick is not visible if thrown in huge flame. So is the entire truth of Indian Science established that source of man was never animal, and both evolved according to their respective

intensities of composition simultaneously. Same fire is in human, animal, vegetable and mineral but degrees are variant.

If we consider that man came out of ape and apes from others etc. it is itself negation of evolution, because evolution cannot accomplish and stop, nor can repeat. Continuity is the very essence of all systems of nature. The sun has always given the same presence to the world, the days and nights always came in the same way as now, the weathers always changed in the same stride. Nature's entire field of actions and reactions is settled that is why Indians consider all this to be eternal and continuous. The continuity being eternal, mutually balanced and systematic is what it was, once it came into action. In nature, nothing is uncertain and everything is systematic and self revealing. On these fundamentals of continuity the astrology and astronomy of India was a miracle and even today, the astrologers and astronomers tell us the exact time of eclipse, by fraction of a second, which is to take place ten years ahead and which no western science has been able to forecast with that accuracy. Taking the cosmos, the universe, the planets and all that is perceptible as eternally in a system, the Indian seers demonstrated through astronomy, that everything of universe is connected with another and has definite effect inter-se.

The astronomy and astrology in ancient India was fool proof, easy and complete by itself, and its source was cosmology and cosmogony of Indian origin detailed above. Therefore, the very correctness of astrology proves the correctness of cosmogony enunciated by Indians.

The Science of astrology and astronomy is based on movement of planets and man being one with them is effected by their movements. The planets are called "Greh". May it be called by any name. There is no truth and reality above positive result in execution of a theory. Similarly palmistry, which is as old in India, as the civilization itself, is also based on planets and likewise horoscope is based. Barring quacks, the learned Scholars of astronomy, astrology and palmistry prove these sciences to be correct by forecasting the future and revealing the past to the smallest detail. These sciences travelled to mid east and Greeks from India, who were thrilled to receive. That is how the very ancient Indian recognized the phenomenon of fate, destiny and luck, as elsewhere in world. At present, greatest number of people of world believe in luck-reason being the truth of eternal character of universe and planets. The basis of Indian horoscope is

that as soon as child comes out of the womb, it is effected by the planets, and the situation of planets at that time, their direction towards the site of birth of child, determines the future course of child. Throughout the life, the movements of planets and their relevancy to the person are mathematically calculated and ascertained. Although the services of real scholars of this Science, scientifically are now available to rich and influential people, its correctness and credibility has never been doubted.

In fact poverty witnessed during British regime, compelled every beggar to exploit the respect for this Science, by posing as "Jcotshi" i. e. astrologer and Palmist. Good values in bad hands always meet holocaust and same fate came to these Sciences. The Britishers never checked this outrage and rather encouraged. The faith, therefore, slowly was erased from Indian minds although craze persists. Britishers hated beggars, yet did not ban beggary, why? because beggars as subjects are the pillars of a villainous throne.

This knowledge of ancient Indian thought looks a bit complex to the students because as already pointed out this education is not a language or other syllabus of the school or college of these days, and requires a mental training and fertility to conceive the depth of this knowledge. This is not a religion so that one may go through it by faith or devotion. It is a scientific education of a dynamic nation with introspective socialism as its way of life.

Even so, it is not the purpose of this small work to condemn or devalue the works of other countries and ideologies. All should be studied but in that all, it has been a great injustice to Indian students that their own Indian scientific knowledge is not included and they are ignorant about themselves. Theories are after all theories and Darwin's is one and Indian is another. None was there to observe the evolution of universe. All have calculated, imagined and logically explained. The only difference is varification of correctness of this thought on touch stone of reason and result. The Indian Saints and seers never boasted. They held that in fact none knew the origin of world as none was there at that time and therefore, they called Brahma (the highest) as *neti neti* (undescribable) and have bluntly accepted that this cosmogony Science is not even known to Gods, because Gods even came into existence later. All was a scientific exposition, they asserted.

Indian Physiology Physiography

Whereas Vedas contain complete knowledge on Science and Technology, Upnishads, while tracing the identity of nature with all living beings, gave us the highest possible science of Physiology and physiography. They are about 108 in number, on quite identical approach. They describe the working of physical, mental and spiritual organism in human body and their relevancy to the natural forces, to bring us to the conclusion that man is one with all perceptible and imperceptible involved in the evolution, out of which man came, alongwith all that is around him. Taking human as cosmos in miniature or mini-universe in Veda, the research goes to the working of veins and arteries.

Science of life breath

The most important element noticed by Indian Scientist sages, in human body, as it is, was life breath i. e. Pran ; with which the human or animal body works and without which, it perishes, which itself is neither tangible nor perceptible except in its effect. They have described this life breath as the Supreme Central reality, the energy of the universe, time, space and cause and one for all. That is why in Prashan upnishad, they called Pran as Prajapati i. e. the Super specie.

In the same Upnishad as well as in Bridharankya, it is explained through a practical example. Once all senses of the body i. e. eyes, ears etc. i. e. sense of hearing, mind, smelling, touch etc. became egoist and declared that body can't survive a moment, once any of them steps out of it. The challenge was accepted by Pran and turn by turn, these senses left the body and asked how it survived and then all left yet the body survived. The answer was obvious i. e. with Pran and then Pran started leaving the body and all the senses at once accompanied it. This example tells you scientifically and practically that it is that breath (Pran) which is life, and wherever it is, it is same, powerful central reality accompanied by soul, senses and causation which are collectively called "Suksham Sharir" (Subtle body).

Life breath (Pran) is air and on death becomes the vehicle of conveyance for "Suksham Sharir" to rise high to ether according to merit of actions. This same vehicle is carrier of subtle body in air to help the redetermination by soul, senses and causation for birth, liberation and dissolution. It is this Pran, which has been variantly called Brahm, Prajapati, the

consciousness, the cause of conception and birth and the born itself. In Prashan upnishad, Pran is addressed with all tributes of cosmos, cosmology, cosmogony, Gods, natural powers and laws of motion. Pran is called the ether and clouds, the father of food and the eaters. It is complementary but supplementary of atma i. e. Soul, yet distinct as is the shadow for the body, and serves as the distributor of energy to five elements and puts subtle energy in the body. This Pran has five shades or stages as described in Chhandogya, and are called "Panch Pran" five breaths i. e. Pran, Apan, Vyan, Udan and Sman. Pran is exhale and inhale. In between these two and in their combination Vyan works when man talks. Apan being a breath working upto abdomen (near Nabhi) to discharge, pressurises the excretions, (stool and urine). Udan is air or breath running through entire body from feet to forehead and its exit is death. Sman is breath or air, which digests the food and is always in belly.

Soul and Heart

The motion of this Pran, takes the food from mouth to Stomach, supplies ignition to senses to work. That is why, nothing goes down the dead body's throat. This breath, therefore, runs system, like a current running into fregedere but yet motor has to make it into a fregedere, this has to make it different from fan. So this motor makes it the type, the kind of machinery. So is soul in the body, according to upnishads same but functioning differently in human, animal and vegetable. This soul or atma according to Prashan upnishad lives in heart. There is a space in heart of bluish colour like ether, where the soul resides but its residence has to be followed the way upnishads explain.

Location of Genius

Chhandogya upnishad describes that like the cosmos (universe), heart consists everything visible to us in world around. The source of life i.e. the self of a body has its abode in ether like space in heart, with its main tribute of Vyan (breath) a perceptible and always present, by way of beat of heart. The heart contains one hundred and one arteries according to Prashan upnishad running to all parts of body. Further every artery is divided in a hundred each, which further are divided in seventy two thousands fine tiny arteries. This is how the blood reaches every little fibre of flesh in the body, through Vyan air pump of the soul sitting at the source i. e.

heart. The colours of arteries are described as the same as that of sun rays i. e. Spectrum of seven colours. There are three main arteries out of the said one hundred and one named Ira or Ingla, Pingla and Sushumna through which Pran i.e. life breath works. Mann (mind) is like a gramophone needle and these crores of invisible microscopic arteries running through body is a record. As soon as needle touches any section of record, that tune or sense comes into action. Sushumna is an artery, which runs in Udan Vayu (air in entire body breath) from heart to brain/forehead and touches the feet passing through spine. It is most virtuous circulation which creates the genius of the man. Within this Sushumna is a curve type artery which runs from hips to brain, it is called, 'Kundlin'. Through yogic control and meditation the sages awaken it and gain the intuitive genius which appears as an enigma to present Indians even, due to lack of knowledge and practice but western philosophers like Kant, Miller wrote volumes on intuition after studying upnishads. The fine said arteries contain three (vasna) desires, good, bad and mixed and whichever is predominant, promotes the action. The intuition is nothing but unfolding Kundlin through which Sushumna is awakened which creates a genius mind.

After this description of Pran (Life breath), one may land in confusion to notice that if Pran is the only source of life and for that matter if body is dead without Pran, then what is the imperative of Soul i.e. atman. The quiz should not confound. As already stated the root is not the tree itself but its foundation, without which it can not grow in height and become tree. Similarly for tree seed carries the subtle energy, which when put in land, breaks the seed itself to acquire perceptible existence. In a tree itself the energy i.e. Soul brings the seed to a live stage and it is the Pran, the life breath, that draws food and water, takes or gives oxygen etc. The breath is not life, but a complementary of life, a result and not a cause itself.

Soul and Breath

In the case of a child, there is a process of growth and evolution from the moment the Semen enters the womb, yet breath or Pran starts functioning after six months of pregnancy. Atman is inherent energy in a seed, which sets the production in motion. So that energy which is subtle and inherent in any seed, when put in requisite elemental field, starts the process of procreation, is understood as atman i. e. soul.

First, therefore, there is existence of atman (soul) which sets in the process of evolution of a being. It is a priori to the phenomenon of evolution of human, animal or vegetable life or for cosmogony. Pran or life breath is later quality of atma and is broadly describing a growth of Soul. It is like a shadow of atma. In Kathopnishad, the whole Scientific phenomenon of life is explained metaphorically and allegorically. It is stated that Soul is seated in chariot of body, intellect is charioteer, mind is reins and senses are horses pulling the chariot. Likewise soul may be explained from analogy of fire and air, that is, fire burns in different forms in candle, kitchen or jungle yet fire is one, air is in different pressures and forms in body, atmosphere or in football, yet it is the same. This justifies the identity of cosmos and all living beings, as one in variant shapes.

Food & Life

The further physiographic and psychological Scientific analysis is most revealing and miraculous. Ann i.e. Food is the fundamental element of humanity, Man eats food, food creates Semen, Semen produces child, child eats food, grows and dies and again goes in earth to create food.

Division of a specie

Solid body, therefore, is called Annmayakosh i.e. Treasure of food, which comprises of three gunas (qualities) of five elements Satva, Rajas and Tamas i.e. True or Sublimate, ambitious and greedy, obnoxious and ignorant respectively. They are virtue, vice and vice-cum virtue, positive; positive-negative and negative aspect of every action, organ or body. So the outer physical body is made of decomposition and rearrangement of (negative) Tamogun of five elements and therefore is totally perishable. The other kosha (Treasures) are Pranamyakosh, Man-mayakosh, Gyan mayakosh and Anand mayakosh, which are complementary of Annmayakosh. The five senses of actions called karm Indries are called Pran-mayakosh. As already stated, whatever is in the body, is part of and alike natural five elements i.e. earth, air, water, ether, fire and any living being is mini-Cosmos. So these five karm Indries are thus formed out of Rajogun of five elements. Voice is Rajogun of fire, feet Rajogun of ether, Hands of air, urethra of water and Guda (rectum) of earth and these active senses are charged and work with Pran (breath) of five kinds i.e. Pran, Apan, Vyan, Sman and udan already described. This Pran is mixture of five Rajoguns described above. This system of

body working is therefore called the Pran mayakosh.

The satogun of five elements forms the Manmayakosh, and comprises of senses of knowledge. So ear is virtue of ether, touch of air eyes of fire, taste or tongue (Rasna) of water and smell of earth. The combination or mixture of five Satoguns of elements in one is called mann (Mind). Well combined with manmayakosh and rather extension of mind is Antahkaran having four departments which are mind, brain, (chit) consciousness and ego. This is called vigyanmayakosh (the treasure of Scientific knowledge). This is that faculty in man, which gives discrimination, love, hate, right, wrong and all. This is pleasure and pain of human beings.

The last is Anandmayakosh (Treasure of bliss). This is resultant aquisition. When a person, or animal is in a State of love, pleasure and bliss, that stage is so called. Whenever a being gets its desired thing, it is pleased and satisfied. This department is anandmayakosh. The ratio of awakening of these Deptt; distinguish man from man and animal.

These discussions of Veda and upnishads are brief and of very surface, with twin purpose to show that these books contain Science of cosmogony, cosmology, physiology and physiography, psychology etc. and that they are not religious as to be made untouchables by the demagogous secularism. These will provide the reader, the pinnacle of human knowledge and Science at its zenith. "Once a youngman locates himself woven in the virtues and vices of natural powers and elements as they are called, he shall be elevated in plane of super qualities and faculties, which no doubt are but latent in every body. Upnishad states that since all senses are but the qualities of five elements and their opening is directed towards outer of the body, the wise should try hard to contain and direct them inward. Why? because these senses when directed towards the bigger cosmos i. e. universe, looks but a fraction of cosmos, considers himself cocerned about that much but if he collects and directs towards within, and attempts to see the cosmos within, he becomes one with cosmos and cosmos itself. This raises his confidence and makes him Superman. The struggle is to attain bliss eternal. This is how, a person directing and controlling his senses hears the sound of his breath so loud, identified as "Soham" "I am that", may it be called by any word, but more you concentrate, louder it is and leads to trance, even physiographically.

The Science of body, internal and external is so complete, that man becomes atleast a master of his own self, a dynamic and confident Indian, once he goes through the record left by his forefathers. They hold that any living being is evolved on the phenomenon discussed hereinbefore. The body comes out of lower qualities of five elements of nature in solid state, organs of senses (in action and not as body apparatus) are result of higher subtle qualities of elements and therefore, evolution being independent and a phenomenal process, no two persons, animals, plants, or even stones are alike not even two body parts are alike. One arm, ear, eye is unlike other may be by a bit of colour, spot, mole or hair. This proves the auto-formation i. e. evolution and not creation.

The mind of a man is as full of curiosity today as it was thousands of years ago and all researches of east and west on anatomy have not matched the science founded by Indian sages, who attributed the same to intuition and western philosophers accept that highest knowledge flows into a man in intuition. Intuition is nothing but awakening the brain, through concentration and the process was known to every little student of India of past. It is no magic but a physical and mental exercise and even today, those who are ruling this country, are well posted with such realities and teach their children. The sufferer is only a common man, enslaved by venomous propagandas, keeping his children block headed, but would not touch this Science with pair of tongs. That is why, there is nowhere such engulfing gap of intellect as is between two Indians. German and Japanese philosophers were amazed to meet Swami Ram Tirath and remarked that genius of India is even beyond sky but ordinary Indian is down the earth like animal intellect. The reason is obvious, the degeneration and ignorance.

Source of world Science from India

In Rig Veda, anatomy, Geography and Science are fully described, which became the greatest discoveries and inventions for western Scientists and Indian students remember the name of western Scientist for the same which the western got out of Indian scriptures. Pity ! The western Scientists are only verifying into the truth of Vedic findings, for instance, Veda held under the name "Prajapatyabalsa Parichparva Vishwavidya" that source of universe and cosmos is central reality, centre of centres and truth of truths, which is organic and dynamic, visible in motion

in and as human (mini cosmos) and universe alike (This is what is detailed in upnishads). Veda names this dynamism as and of Prajapati Swyambhu (Supreme specie's centre of centres to roughly translate), which is centre of all lives and of many universes out of which one is globe.

Veda shows that earth revolves round the sun and this motion is called "Krantivrit" (Kranti means revolution and vrit means motion or Dynamism) moon around earth called "Dakshvrit", sun round its own centre of gravity and that motion is called Parmeshthi and its orbit of rotation is called Ayatvritta. The Parmeshthi, the motion of sun around its centre is further revolving round the Swyambhu. The western Scientists have only completed upto the motion of earth round sun and further motion is yet being experimented and probed, but be sure, if all other motions have proved as per Vedas, this has only to be accepted Indian Sciences treated man as cosmos miniature with body, mind, intellect and soul as integrated whole of four aspects. They called body as Parthiva (earth) mind as moon, intellect as Sun and soul as "Parmeshthi" described above, centre of centre, the supreme pivot round which entire cosmos is in motion. This science finds elaboration which ancient students used to read in upnishads.

Sleep and Dream state

In Prashan upnishad, the students ask the questions from teacher Pipplada, "when man is sleeping, which organs sleep and which are awake?" which senses dream, how comes a dream and if all organs are asleep, who enjoys the deep sleep?"

The sage teaches that when man sleeps, all senses become merged and united in the mind in deep sleep as do all rays of setting sun in disk. All Karam Indries and Gyan Indries (action senses and knowledge senses) become powerless and detached, that is why a sleeping person can not smell, hear or see. Similarly the organs of action i. e. hand, feet etc. In deep sleep, even mind comes to cessation having merged in brain and brain in soul and only breath i. e. Pran with its divisions, is active and its udan form, which is moving and soothing every bit of body in harmony, takes the bliss of sleep to dormant mind with sleepy or unconscious senses. But in dream, the position is different, the mind witnesses all that it has seen and has not seen in waking position. That which it aspired and could not achieve, that repressed desire comes forth fulfilled in dream. Mind is obstinate

and perfect and that which it did not achieve in awoken life attains in dream. Then again the peaceful kindled soul overpowers the mind with Budhi from this flirtation and absorbs it alongwith the merged senses in its bliss resulting in deep sleep, which gives real happiness. Mind in possession of all senses, remains active with captivated senses but mind remaining active, does things out of its inherent imaginations and concepts and that is dream.

Psychic Indian view

This teaching, imparted thousands of years back, is what is modern ethics and thesis of human psychology but without a reference to Prashna upnishad. Even these new thesis do not give that Scientific explanation to such things as sleep or dream. For example why sleep ? why dream ? Upnishads say the body and its senses and all that we find in body which is perishable, is subject to tiredness, and its capacity to comply with the eternal powers in the body is limited. So solid body gets tired and becomes detached from the energy. The energy not finding discharge, retreats i. e. when body does not utilize energy and rather is not capable to do so, the energy i. e. senses recede and thus five karm Indries and five Gyan Indries move backward to source i. e. soul. In fact all powers turn back and retire to their permanent abode like birds rushing back to their nests in evening when no more able to act in darkness. These senses, therefore, go to their nest i. e. they go to soul but the road to soul passes through mind and brain. Mind being always indulgent, whether awake or sleep state in the company of retiring senses, would start fondling in suppressed and inherited likes and dislikes and that is dream. But as the perishable body and its organs are tired, they don't pick up action and energy in obedience to mind and now senses want to retire to the main i. e. soul and soul therefore controls the lovely mind in action and there is again deep sleep. In deep sleep only those powers are alive and perceptible, which are imperishable i. e. Pran i.e. breath and soul showing existence through heart beat and breath. All other senses are merged and at rest. Upnishads likewise answer the questions as to when should a man sleep ? It says that sleep is need of mortal body.

Soul and life breath do not sleep as when man is sleeping, they are awake, so should a man sleep when body is no more capable to work and pick up sense energies. One should not go to bed only to sleep, and remain lying, rather sleep should

overtake the body. Sleep should be the real need of the body. It is sure that if such lessons become known to Indians, how much their working capacity can increase.

Mind

Upnishads have a bad word for mind as this is very active and creative, an imperceptible sense in a living body. Sages have held it as the cause of sorrow and pleasure. It is never satisfied. Its speed is fastest than any rocket of the world, in a second it is round the world. It is a phenomenon which is the main actor in the life of man, yet it cannot be traced in the body. If you make it lord of one sky, it wants seven more skies. Till it is controlled or bridled like a horse, it will carry the body lock stock and barrel to catastrophe. Upnishads and Veda stress the greatest imperatives to control it, tame it and make it friend. Like a tamed and trained horse, it is always asset but uncontrolled it is enemy of the master himself and surely a cause of his disaster. Its position and evolution in body has already been discussed. Even the greatest sages and seers attain the highest knowledge but fail to control the mind, that devil it is. One who has controlled his mind can control seven worlds. It can only be achieved through hard transcendental meditations, where man can control the senses including mind, like a flickering flame brought in an enclosed Vessel. Sages hold mind to be responsible for all evils, if goes uncontrolled.

Thus the ultimate Scientific finding is, that life or atma is sleeping in mineral life, dreaming in vegetable life, conscious in animal life and self conscious in human life. The forms of life can be compared with water. As water is lifeless in ice yet it is water, so life is like ice in mineral life, water in vegetable life, gas in animal life and cloud in human life. It is something in all four kinds of life. There is hardly any subject which has not been well analysed and determined in Veda and upnishad. For example in Brhidarankya upnishad even method to beget a son of virtues is provided, even for his complexion and face. How to control and lengthen age is also available in Chhandogya upnishad. In the same, there is analysis of everything we eat and its effect on body.

As for food—its hard portion becomes stool, middle i.e. soft becomes flesh and subtle becomes the mind. Water's solid or strong part is urine, middle becomes blood and subtle becomes the Pran (breath) etc. In short there is nothing in universe or

human, animal, vegetable or mineral life, which has not been completely analysed and scientifically explained in Veda and upnishad. All which has been discussed above can by no stretch of imagination or argument be called religious, theology or theosophy and could be studied by students of any country, more so, Indian, as a book of philosophy and science like the works of Socrates, Plato, Darwin or Newton.

The tendency to mix up these inventions, explorations and implorations with religion, creeps in, due to certain inherent features of Indian ancient religion and the basis of foundation of Indian Society.

Scientific Indianism

After having contrived and struck at the realities of universe vis-a-vis man, their mutual identity and systematic relations with prior influence, the later vedic society, which was organized and administered on law codes (Smritis) made by sages, became a practical specimen of all scientific contrivances and results. It must be kept in mind that that position of Veda which is Gyan or Vigyan kand, is embodied in upnishads. The other sections of Vedas like hymns of prayers to natural forces, Sacrificial methods like ("Havans") oblations, performances of rituals, burning Ghee, butter, aromatic articles and many such things were of very ancient period, when man was fearful, ignorant and was purifying the atmosphere. As already described, Veda is the history of man passing through stages of evolution and complete civilization till it was reduced into book forms. The fallacy used by historians is that they treat entire account for one period. Likewise they, they interpret all events, views and philosophies as contemporary. In veda the vigyan Kand is the latest and upnishads are manifestations thereof.

Evolution of habits and Society

The society is the product of influences on man of nature and its forces and ethics followed by majority. Man develops habits either against or needed by the natural forces or as propounded by the wiser of the men. Thus an Indian puts on Dhoti, because India is primarily a hot country and free air is necessary for private portions hygienically. European puts on trousers because that is a cold area. The dress of Tibetan is quite alike European due to same climate. The shoes of east and west differ because any person living in snow would not like to expose the feet, rather, a poor man in snow would keep body and feet packed.

Indian washes his hands and then takes his food whereas an European takes food with forks, because Indian does not need gloves due to hot climate and European can't eat without gloved hands. Likewise the society is moulded by ethics and morality as propounded by its wisdom based on concept of man of the attendant natural and human factors. An immorality of one place may be habit of another. Indians call owl as foolish, Americans call it wise. African tribes feel proudly to be naked and for them that is the greatest fashion on earth, which even best of the London models can not know. So all the habits, physical and mental, all moralities and ethics, dress, speech, concepts of life, death and post-death are the product of human need either under natural influences or the wisdom available to the given human.

Evolution of Religion

Same holds good for the religion. Religion is also a product of influence of natural forces and other circumstantial factors of society on man and his wisdom to attune himself to them. Religion is creation in symphony with the evolution and so is society. This universe is evolution, man is evolution, but religion or society is a creation according to the needs of man of a particular place, according to his concepts, imperatives, pleasures, pains, actions and reactions, to the atmosphere, circumstances and personal satisfactions continuously attendant upon him. But it is not the way Marx and Engels held that religion is man made and is opium for the people.

Indian Society, therefore, in Vedant period was also a specimen of Scientific life. Society is nothing but a way of life in cohesion, mutual trust and liking. The ethics of a society and tenets of a religion are creations of either certain existing circumstances and man's submission thereto or a revolt against them. Thus Aryans recognized five elements i. e. water, fire, earth, air, ether and based their hymns of prayers upon them. Chinese recognized five elements of universe and nature in wood, fire, earth, metal and water. Chinese treated cosmogony and evolution in the way that "heaven is tent upheld by a pole in centre, eight pillars round circumference, which are towering mountains. King Kung struck head against it and so earth is tilted. Sun and moon are travellers and moon dies and again born. Earth was covered with flood waters, which Kun and Yu (Gods) with the help of winged dragon enclosed and earth was so created." This is quite like mythical puran accounts of India, which ultimately has made Indian life a stock of supersti-

tious and degenerated subhumans. China equally suffered under this drowsy conceptions. But here we have to see that society and religion bear out the character of philosophies, or revolt against existing philosophies. Christianity came into existence as a revolt against Roman Divinity right of King. Superstitions and lethargy became the seed of communism in China and now the society of China, in even living and eating habits, is not that, which it was fifty years back.

Therefore the dynamic concepts of cosmos, its identity with human being, all analysis and scientific knowledge on universe, man, his physical, organic and spiritual oneness with everything around, as already referred to moulded and coloured, the ethical fibre of society and religion of Indian people. Same is with the people living in jungles everywhere on this earth. They are obviously scared of ghost Gods, animal Gods and deities of terror and worship them. Their eating habits and behaviour is akin to animalism, due to the surroundings of animals.

Caste System

The Indian Society was organized as a civilization and culture of highest quality with codes, sermons and ethical commands requisite for the self ruling, free and educated masses. It was a central faith that man is born to perform some duties. With a background of human science enunciated in Veda and Upnishads, sages found the forces of divinity, the unruly faculties of senses and inherent indiscipline in an ignorant man. Likewise the society was organized by controlling, disciplining and educating man under hard codes of morality, theology and law. The work of land was distributed like a house, erjoining different duties. This was called 'Varan'', the most unpopular four castes system applied to the society. It was considered that every body can't be master of all and society is rich with experts doing the respective jobs. There can not be a person, who would do agriculture, medicine, teaching, cooking, cleaning, all at a time and even if one does, he will be a mediocre and not a master and would neither be an asset for himself nor for the society.

It was a rule of division of labour, which very late, even Socrates also devised for an ideal state. In Avesta, the Iran scripture, also were adopted four classes for division of labour of society. Indians divided people in four Varans i. e. Brahman (priest and teacher) Kshatriya (soldier) Vaish (commerce and agr.) and Shudar (attendant to other three).

Evil of Caste System

In primitive society, the main concern of the reformers was to get the best out of every man, with a limited population it must be accepted that world is comfortable today due to the hard labour of few out of the multitudes. It was in a way a positive monopoly of labour, but not like a monopolist of today, who would exploit. In Ancient India, monopoly of genius was a monopoly to prepare genius. The society was considered a market of exchange. The need of one was supply of another. It was a division of brotherhood and was free from fanaticism and bigotry. It was not a bad system at its start. It was interchangeable if it did not suit one. If seed of wisdom was noticed in any of the three, he could shift to the Brahman class and any man without the necessary prowess of a Kshatriya or if he is coward was thrown out of the Kshatriya class. Therefore, first Manu was Suryabansi and a Kshatriya but next Manu is Brahman. Harnakashyap is Kshatriya but his son Prehlad is Brahman. In Chhandogya Upanishad, when Satyakam wants to go to teacher, neither he nor his raped mother knows anything about Varan (caste) of his father and when he tells the truth to the teacher, the teacher is pleased to admit him with Brahman boys for his grain of intellect. But later period saw the brutal misuse of this division of labour. It is averred by some that these Shudras were not Aryans, which is wrong. Varan system was itself Aryan and Aryans were Indians and never came from outside. These Shudras were nothing but unskilled labour, a residue of a virtuous society. The word 'Shudra' connotes unskilled servant or labour.

As the division in Communist lands (on economic basis) was done i. e. preferential and better place for skilled and inferior for unskilled, so was the pattern of varan division of Indians. There were three skills (for major heads, although covering all skills) i. e. scholarship, soldiery, commerce and agriculture. Those who were unworthy in skill or taste for these three, were classed as Shudras. But all this remained transferable, till it became air tight compartment for people of own varan through procreation. So much so that even Sages (Rishi) came out of Kshatriyas but they after gaining scholarly class preferred to be called still Kshatriyas. Pushyamitra, once commander of last king of Ashoka Dynasty, Bridhaitha, and later founder of Mitra Dynasty, although carrying on as soldier, remained a Brahmin. Even today, Brahmins are doing business, Vaish are teachers, Judges etc. Kshatriyas are cooks and domestic servants etc. and

Shudras are teachers, administrators but they are being dealt with in society on respective castes. Everybody has forgotten the advent of this system. It was a reform for producing a society of experts. Even otherwise, there is a human tendency in son to follow the profession or vocation of father and likewise persons of same vocations usually enter into matrimonial relations. So this division takes place automatically also but what happened in India in caste system is one of the two main tragedies, which ruined the nation, to be discussed later.

Although for rigidity of caste system, all castes are equally responsible except Shudras being lowest, yet it cannot be gainsaid that the greatest contribution came from Brahmins. They were the law givers and their writ ran, although ruler i. e. Kshatriya also has to carry the same burden of blame for accepting the same. The Varan system made Brahmin egoist for knowledge and Kshatriya for sword. The third "Trader Class" became notorious for cheating commercial imbalances, indebteding others, torturing interests and mortgages followed from this class. The Shudras, whose duty was to serve all three, became the target of atrocity of all the three. The offences against Shudras were not cognizable. The punishment for killing a Shudra was equal to killing an animal. But this extreme did not last long as in this tyranny, there was seed of disaster in itself. A tyrant system in a society or in a man always carries ammunition on its chest, sufficient to blow it off. The extreme however, in varan came at a stage when all other values of Indian society had also suffered deterioration and naturally, the phenomenon was complete for change. There is sufficient evidence that Shudras were not untouchables at the time of Christ and any student of history would know that after B. C. the deterioration of values had set in and race of survival had raised its ugly head in India.

Social Disciplines

The intellectual class had gone mad with head, the soldier was arrogant and indolent, commerce was indulgent in exploitation. In fact the division was according to the mental enlightenment of four degrees and accordingly the division of society on labour was made for welfare of composite society. The arth shastra enumerates all crimes of today and severe punishment. The other systems of Indian society at prime, were four ashram, four Purusharath, (ideals) four personal conducts of dynamism, four imperatives for society, (do's and don'ts) four rules of polity.

In fact the Indians had a knack to divide and generalise every field of law in four. From the division of India in four zones already detailed, to the division of human body in four. We can take in this short survey here a few, which were laws of morality and had the key impact on the society.

The life of man was divided in four parts of 25 years each. The first 25 years of age was called Brahmacharya (celibacy), The next 25 years of age was called Grihast (nuptial), next 25 years were to be spent in Baanprasth (Service of Society) and last 25 years in Sanyas (asceticism). In Brahmacharya, the boy had to spend his age in universities generally situated in forests, lead a simple and pure life with the teachers, who were sages running schools. Every rich and poor were treated alike which we find from many accounts like Krishan and Sudama. The boy was made a fit member of a dynamic society and a good citizen of nation. The education was not the syllabus of today but Veda and Upnishad and allied thesis on every subject in its practical form depending on choice and talent. The next 25 years were meant for married life, procreation and enjoyment of the comforts of conjugal sphere, a complete worldly life. After fifty, man had to devote himself to self denials, detachment with family, acquire spiritualism and teach. The last 25 years were asceticism, when man would renounce the world. His relations with family were severed. He roamed about in peace, staying nowhere more than three days and had a peaceful death. The person had to work for society to return the debt of society. In fact asceticism in India was such that man would even renounce his name. The saffron clothes which they put on were the signs of having passed through flames i. e. it was considered a new birth. This system was to free a man from pleasure and pains and awe of death as it is the attachment which scares one of the death and asceticism was animated death.

Then the four ideals or Purusharath were Dharm, Arth, Kaam, Moksh. The man's ideals for a complete successful and good life were Dharm, i.e. religion, law and moral, Arth i. e. finances acquiring wealth, Kaam i.e. to desire and fulfil the same, Moksh i. e. deliverance. Four tenets of Dynamism were Abhay (fearlessness) Ahimsa (non-violence) Asang (Detachment) Anand (Bliss). Do and don'ts for Society were Nit, Namit, Nishkam and Nished i.e. daily action must be done (Nit), Namit (impersonal actions i.e. for the benefit of others), Nishkam (actions without personal desires) Nished (actions prohibited by law and morality must be eschewed).

Diplomatic Science

The golden principles of diplomacy and polity and also applicable while dealing with enemy are Saam, Daam, Dand and Bhed. That is enemy of a person or country must be treated first with Saam which implies with praise, appeasement, request and if this still does not work, then gratify him with money, if that also does not work, then show him your wrath of punishment and if still does not give in then all out fight till his destruction.

Secularism in Society

The nation similarly had four national festivals in the pattern of four Varans i.e. Castes—Rakshabandhan (tie thread round wrist, seeking protection) is a festival of Brahmin, depicting Brahmin attribute with Kshatriya, Vijaydashmi of Kshatriya (worship of arms) was of Kshatriya attribute, Deepawali of Vaish (festival of illuminations) after the attributes of commerce i.e. Vaish, Holi (colour throwing festival) was Shudra festival. These were celebrated by all but the conveyance behind was definitely seeking unity of Society by adopting the sentimental field of other "Varan" by turns. Thus society was well organized and ordained under the influence of various philosophies of morality, materialism, secularism, Theology and metaphysics.

Socio-Religious Synthesis

There were three states of consideration of objects which were Adhi-Bhautik (materialism), Adhi-Daivik (Theological) and Adhiatmik (metaphysics) and society was synthesis of all the three. The base of society was ideal, with practice of all the three and rigidity on any one was abhorred. The real happiness of man neither lay in pure materialism, nor pure theology and metaphysics. Indian held that man is neither happy with materialism nor can be happy without materialism or in spiritualism only. Thus society attained ideal fibre with woof of materialism and warp of spiritualism.

Indian Philosophies and Science

At the back of these empirical foundations of society were many theories, the highest specimens of intellectual flight, which no nation of the world can ever feel proud of. They were veda and upnishads as already discussed and then came 'Darshans' i.e. "Sankhya Philosophy" of Kapil Muni, Vedant by Vyas, Nyaya

philosophy by Gautam, Visheshka philosophy came from Kashyap school, Mimansa philosophy by Jemini, Kanad's atomic theory, charvak theory of pure materialism, Patanjlik yoga of spiritualism through physical trans and meditation. All these philosophies alongwith Buddhism and Jainism were either Catholics explaining and demonstrating Veda and Darshans (upnshads etc.) or they condemned, protested and criticised them by giving substitutions instead. They were at different periods but the Indian society bears an indelible seal of these philosophies of Socio-ethico-metaphysical thought, even in its present shape.

Thesis and Anti-Thesis on Indianism

Of these Vedant, Sankhya, Kanad, Yog and Charvak were of early origin (pre-Budhist) and were practically anti-vedic in odour, while Nyaya, Visheshak and Mimansa were post-Budhism and Jainism. As against the monistic philosophy of upnshads that there is only one central reality, (Brahm or atma) which manifests in shape of universe as detailed already, Sankhya philosophy dwells on two ultimate realities, which it calls as Purush (soul or spirit) and Prakarti (matter). Accordingly evolution of universe, and all living beings is the result of mutual contact of Purush and Prakarti. They hold that universe is the product of combination of matter and spirit. The "Mahat" (sup. spirit) is for cosmos, which spirit is for four lives i.e. mineral life, vegetable life, animal life and human life. Prakarti i.e. matter is material cause of cosmos with its three qualities Satva, Rajas and Tamas (already detailed). Purush, the subject and enjoyer is consciousness. As soon as they come in contact, motion sets in for evolution. This is called dualism.

They attribute the brain (Budhi) as an attribute of spirit (Purush) and therefore, when "budhi" is in harmony (satvik), it gives sense of discrimination between good and bad and creates rational positive mind but when under evil influence of matter, it drags away the spirit on to evil and ignorance and impedes the liberation. Sankhya recognized Veda but gave an interpretation of dualism as against monism of upnshads. This philosophy leads to an end, where Purush (spirit) in 'Satvik' harmony runs away from Prakarti (matter), recognizes itself by locking its face (metaphor) in mirror of self realization and finds itself different and distinct from matter and then prakarti feels ashamed and liberates the spirit. Sankhya says whatever is perceptible existed in the beginning as nothing can come out of nothing (zero) whatever is visible has a cause. Sankhya exposes

the life for its pains and sorrows when spirit is in grip of matter and peace is the high attainment of humanity by liberation and dissolution of this combination.

Yoga

Yoga is a word derived from 'Yuj' that is 'to unite' or to join, which was initiated by Patanjali. The system leads to liberation through physical and empirical science, by cessation of mental activity to reach the Samadhi (trance). In this state of trance, man feels the highest bliss and relief. The man's senses are detached from activity but it is not a state of unconsciousness or coma, but highest consciousness and ecstasy. Patanjali accepted Sankhya Purush and Prakriti but added that there still remained a higher power outside, which helped the spirit to overcome matter and attain liberation which he called God. Yog is controlling the activity of mind first then attaining union with God. Mind when fully controlled, illumination follows and mind itself merges into the activity of seer, seen and seeing.

Yogic Fields

There are five kinds of Yog. Hath Yog, Gyan Yog, Bhagti Yog, Karm Yog, Raj Yog i.e. persistence, knowledge, devotion, action and rule, respectively. It has five types of samadhi (trance) which are :—Kshipt Avastha (Restless State), Hud Avastha (Torpide State), Vikslupt Avastha (Distracted State), Ekagar Avastha (concentrated State), Nirudh Avastha (Controlled State). The (Yog Ashtang) Eightfold means of Yog are Yam (restraint), Niyam (Principal) Asan (posture of yogi), Pranayam (control of breath), Pratyhar (withdrawal of senses), Dharna (attention on object), Dhyan (Persistent attention) and Samadhi (Trance) cessation of activity. These are stages to the real attainment. This science of involvement of body in the field of spiritualism is a unique contribution of Indian Dynamism, which now has been recognized in west more than in India itself. It is a natural curing device of many diseases. The diseases of heart, head, psychic, blood, senses and stomach and even physical body, where doctors fail, yoga succeeds. Five minutes sitting cures the worries, headache, nervousness. This science on human body has no equal according to doctors.

Atomic Theory

Then in reaction to these spiritual theories, came the "Pilvah" theory of Kanad School. Pilvah means atom. One

feels pained that in the teaching of atomic theory by Epicures, Democritus and Dalton, no mention has been made about ancient sages of India, who in reality gave the atomic theory to universe. In this theory it is held that the world and worldly things are the result of union of atoms (Parmanu or Pilvah). They define atom as that which on division cannot be further divided. This theory is called "arambhbad" i.e. evolutionism. The exponent of this theory, when was dying, was guided by one of his friends to remember God, but the scientist said he saw "atom" i.e. 'Pilvah' everywhere. Unfortunately it was too early a science for the age and was too progressive and was not further probed and improved upon, and the credit unduly went to modern western scientists to give atomic theory.

Materialism in India

To metaphysical sciences of India, the greatest challenge came from Charvak, who gave a materialistic theory of evolution and advised resultant materialistic way of life for the people and society. He abrogated everything contained in Veda and Upanishad. It was a new and strange theory for spiritual Indians. Charvak or Lokyat theory was called Hedonism by Europeans or materialism in other words. It professed "eat drink and be merry" way of life. It held that "one should not abjure sensuous pleasures in fear of pain as two are not co-related. They abrogated Vedas in totality calling them as coloured untruth suffering from fallacies and self contradictions. They called the Vedic Sages as enemies of society. They said nothing was as plain and real as was the present and one should not recognize previous and future births as there was none. Everything was a creation of vedic exploitations they said. Let man enjoy his life as long as he is alive, let him have luxury even on credit." It was stated that to a man, king is the greatest on earth. The soul was held by this philosophy as same as body and feeding body is feeding soul. That is why, they argued, a man says "I am rich", "I am poor", "I am thin", this is my body". It believed besides materialism, in atheism and radical selfishness and only what is perceptible (pariyaksh). This was a revolt against dogmatic vedant as he called. A man in street knew nothing about Upanishads, Brahman or atma, and for them he advised to reject everything of past as there was nothing like soul, God, caste, ashram, liberation and transmigration of soul. He described it as a source of exploitation and livelihood for corrupt exponents of that knowledge. He preached that the ideal of man is only pleasure and means whether good or bad did not matter much. What is good or

bad was a personal matter he said. He rejected ether out of five elements as not perceptible and held that death was end of everything and therefore, he accepted two Purusharth (ideals of life) Arth and Kaam i.e. earn and enjoy, fulfil every desire. It was a theory of communism of Marx and Engels in India, thousands of years ago. This philosophy was ridiculed but it must be acknowledged that it was a potential contribution, which inspired Budha and Mahavir, although not in this crude manner. Madhavacharya's and Shankracharya's commentaries are very useful on it.

Protestant Buddhism and Jainism

Buddhism and Jainism, former to a great extent, was the result of the revolts smouldering beneath the peaceful currents of society, against the monopoly of Brahmins in Science and religion and these two were able to overthrow vedic religion and packing up of all literature but in turn, these two religions became the cause of ruination of India. Since the Indian Society totally changed after Budha and what is society today is creation of synthesis of Budha system and vedic revivalism, there needs a reference to that real Indian society, which was the result of deep organization on scientific lines.

Synthetic Theories of Modern Religion

A reference is also necessary to Nyaya, Visheshak and Mimamsa philosophies listed hereinbefore. These theories came into existence, when Buddhism, Jainism and others, had pulled down the image of upnishads. Veda and Vedant had been estranged from masses and Sages/Rishis were bewildered as to how to revive vedic religion and philosophy.

Brahmins had lost the prestigious place. Their philosophies even though scientific could not reach masses, who had by now developed a fanatic taste for new preachings in their local languages. To re-establish the lost communication and to remove the loudly propagated misgivings about Veda and upnishad and holding allied sciences as dogmatic and bigotry, the sages once again attempted with these philosophies. Sages thought the imperative of giving logical and scientific explanations to the empiric aspects of teachings, which, now forgotten by people, remained as slogans without knowledge and rituals without theme. Nyaya was discovery of validity in the knowledge of a subject. So though, the main features of Nyaya was same as in

Vedant, now it was re-explained. Nyaya means judgement and justice based on arguments and analysis. Its aim was proof and that which is to be proved (Q.E.D.). Logic is the greatest science and art both in one, whereas ignorance is the cause of pain and suffering for which knowledge is the remedy, which destroys false notion, which in its turn destroys fault which ultimately leads to eternal bliss. Nyaya criticised the concept of Charvak in considering soul and body as one and its materialism. Therefore Nyaya was an advocacy of Veda and Upnishad in logic and argument form to redeem the lost place.

Middle Religion Sanatan Dharam

Visheshak was analytical view of Kanad school, to attain liberation through Shravan (hearings) Manan (thought) and Dhyan (concentration). It analysed substance (Dravya), quality (Gun) action (Karma), generality (Samanya), particularity (Vishesh), inherence (Samanvaya) which leads to liberation. It advocated the need of ceremonial worship for material pleasure but man should progress in the field of religion by adopting higher religion of meditation, a gradual spiritual elevation and integrated development of man and society. Visheshak advised practice of vedic rituals in universal or general field and particular field, which were (General) : offering food (Shradh), non-violence, truth of speech, fast, mental purity, celibacy, non-stealing, dutiful and particular were Varan (caste) and Ashram (four stages of life). This philosophy, therefore as will be seen was a redeeming logic and, in fact, the religion and social practice which we find in India after the ouster of Buddhism and Jainism, was the result of Nyaya, Visheshak and Mimansa.

Mimansa was a forceful pleading for adherence to the duty enjoined on man in Brahman Khand of Veda and rituals to attain liberation. It countered the need of asceticism prescribed by Budhs and Jains and held that for a common man, action, four ideals (Pursharath) and loyalty to vedic rituals is sufficient. It preached scientific knowledge of universe and advised to practise pragmatic law in life and society. Mimansa, therefore, was vedic religion for consumption of new converts from Buddhism, a middle path. As already pointed out, the Indian society and religion had a jerk through Buddhism and Jainism and the post-Budhist society and religion had a tremendous change later, although the Indian way of life, had lesser effects. The Indian of pre-Budha period was a man of Dynamic conviction, scientific expositions with purposeful life, and a dynamic member of a dynamic society.

Brahmins Friends and Foes

The earlier society was organized by the sages and seers, whose writ ran due to their vocational responsibility and proficiency as a class of Brahmins, but the civilization and society was in motion and change. Thus a Kshatriya could become a Brahmin by virtue of his learning. There were Rishis out of all varans and sexes. But later, this varan or class by profession became stagnant and by birth and like a stagnant water it became impure. As long as it was like a moving water, it was pure. Thus whatever Brahmins gave as reformer class to India, they snatched away later, as an arrogant blood.

It is pertinent at this stage to examine as to what society and religion was there under the influence of Veda and Upnishad and what it became, which gave birth to Buddhism and Jainism and other even purely materialistic ideologies, followed by an unending chain of political disasters and atrocities on Indians and Indian society. Earliest religion of India was not a consciousness of supreme power called God or by any other name. Those, whom we call Aryans (living in aryavrat) were one lot enamoured with kindness of natural powers and fearful of their wrath and those others living away from them in east, south, west and central India, were enamoured with the magnanimity of local jungle and animal deities and scared of superstitious and wraths of spirits, super human deities and ghosts. Thus Aryans called those who did not accept their religion as Rakshas, Vanars, Asur, Daitya, Daanav, Naag, Nishaad, Dasu, Dasas, Pulind, Shak etc. So throughout the length and breadth of India, in the earliest periods, when only that part of Rigveda, which deals with hymns in praise of natural forces (at that time orally memorised) existed in the north rest of India had various fears and faiths in their local deities, which they worshipped, which Aryans despised, and which naturally flared up in war even. This condemnation reference led the Europeans to conclude that Aryans came from outside, but that, of course, was one pretext and in other pretext they held that Dravidians and even other tribes came as aggressors to India, like them. That was their way of giving Indians their history, as a ruler tames a subject.

Earliest Aryans Unreligious

So practically Aryans and others alike knew little of religion at that early stage, when they sang prayers and praises to natural forces. They had no notice of super power of atma

(spiritualism) nor they knew any type of worship and what they sang with "havan" (sacrificial fire) burning aromatics, is hardly worth calling a religion and was only an expression of fear and favour. The "Havan" or "hom" was to purify the atmosphere. Beyond the territory of Iran to Oudh, which was called Aryavrat, occupied by Aryans, people practised jungle worship of forest and animal deities in sense of fear, which again was a religion without concept and no religion. They used word "Dharam" for law and justice in Rig Veda. In Veda these dark skinned people, (even to-day south, U. P. etc. are dark) are said to be without Gods and rule of law.

All Indians are Aryans Without that Religion

The gulf between Aryans was soon filled up, the impassable distances full of forests and water were overcome as is usual with adventurous humanity. There has never been an enmity or fight for long between human beings, once they know each other. The religion in India started for the first time with the Gyan Kand of Veda and Upanishads, which was again human science and by that time India was fully civilized, habitated and connected and spiritual knowledge was a common endeavour of sages from Kashmir to Vindhya, east, south and west, as is clear from record. All were Indians and Aryans.

Prayers to Dynamism

The society of early vedic period i. e. hymns of praise, censure, state oath etc. mentioned above, show the man in earliest stages, as already described. A short survey of hymns gives the dynamic colour of civilization and society. In Rig Ved (1st Mandal, 32 Sh.) "the brave deeds of Indra at first were that he killed the dragon, freed the waters, slit the bowls of hills" Indra is emperor of all movable and immovable, the thunder king is emperor of tamed and untamed beasts." So here it shows the early stage where man feared the dragons and beasts and India they say had destroyed them .

Then (1-38) Usha i. e. Dawn is praised "wake us up with happiness, 'O' usha daughter of heaven, with radiance and lustre whoever were the Rishis of the old, who invoked you for protection and support."

Praise to Varuna (Rig II-28). Do not strike us, 'O' Varuna, with weapons...destroy those who commit Sin". ...Praise to

Prajanya (storm God) Rig Ved V-83. "He strikes down the trees and Rakshasas and whole world is afraid of Prajanya carrying mighty arms". There are hymns which depict the marshal instinct of Aryans (Rig Ved V-75 "Like thunder of cloud becomes his face when the warrior plunges in thick of battle" (Rig x-18.9) To dead by the priest :—

"The bow I take back from the hands of the deceased for our power, glory and strength. Even there where you lie, may, as a hero, repulse all attacks of foe". Man is called "Mṛtyubandhu" (friend of death) in Rig Veda. From this it is clear of the earliest life of Aryans that their earliest life was struggle against natural forces, animals and foes.

But as time passed, in the same Rig Veda (VIII-100 3) we find that a supreme power is being conceived and these natural powers are discarded.

"Indra does not exist, who has seen Him? whom shall I praise."

Religious and Social India

The religion in India in fact touched the human mind for the first time in Gyan kand of Rig Ved explained and elaborated in Upnishads and beauty of religion was that it came from science. But soon it was supplemented with Brahmanic rituals for popular less intelligent section. As already stated, at this stage whole of India was in communication and composite as one piece of society and religion.

Throughout history, it will be noticed that manners, customs, way of life and religion was common in India, although politically, it was under various powers. That speaks for Indian as a distinct 'one nation'. So when religion in a system, craved the human mind, it was one for all Indians that is why there is not a single word for Aryans in Upnishads and other late Vedantic literature, and that is why, south or east has never shown any distinct religion.

In short, religion, which is human recognition of supernatural power in control of universe and life, came to Indian mind, while analysing evolution of man, cosmos and their identity. Indians derived religion from human and Cosmic science, physiology, physiography and psychology. That man is mini cosmos and that cause of man and cosmos is one, was a scientific finding

as already discussed. This inspired the Indian to conceive that the supernatural power, which now they named "Brahma" was everywhere, in everything, in natural powers in human heart beating and manifesting. So they proclaimed a universal scientific religion "Aham Brahm Asmi" I am the God. They held that God is there within and without man and self realization is liberation. It came to acknowledge that actions are determinatives of man's success here and hereafter.

They recognized transmigration and next birth to be according to the merits carried by 'Suksham Sharir' the subtle body already described. They further held —Man is a composition and decomposition of five elements, five karm Indris, five Gyan Indris and mind, Budhi, Chit, Ahankar and Atman with their attributes and functions. The Atman is in vicious grip of senses (Indries) and is dragged from birth to birth, life to life, according to the desires attained by the senses. The senses should be directed inwards as a tortoise withdraws its limbs. Man being a mini-cosmos by himself, if he is master of himself, could become master of the universe, the bigger cosmos; if he controls himself he can control the world. This aspect of philosophy was called the "Virat-Purush" (super man) at evolution and same is depicted through Krishna displaying his huge form (virat) in Gita during war, to Arjan. That is why the names given to God at that time was Paramatma (Greatest Soul) Purushotam (best of men), Nirakar (formless), Antaryami (omni-scient) etc.

Gita is not presented in the form it should be because there Lord Krishna has given Vedant and he proclaims himself more as a realised soul than God or Deity, a picture now being presented. When he says "I am Brahm" He is only doing as per the theory of Vedant, which any liberated man does. So before Buddhism and Jainism, the religion of Indians in general had no element of idolatory and superstition. The man believed in Petanjli way of concentration with eyes closed and obviously a man concentrating on his inner powers and whose eyes are closed simply cannot be an idolator. The religion in brief was to tread a path of perfection by self control, self denial and self purification and awakening the inherent latent energies engrained in man. They held that all human beings are born alike but are unlike due to their dead and sleeping faculties and become alike if they awaken them. This question, which has tortured the humanity in socialistic sphere is answered. This in nut-shell was the dynamic and scientific religion long before Buddhism and Jainism,

Sankhya and Charvak, which on mutilations and corruptions gave birth to these new religions of today.

Dynamic Society

Similarly the society of that age was dynamic and upright, having full control and responsibility of citizens. We cannot outright deduce from Smritis, what was before Budha and what was after, as though shruties remained untouched, Smrities were tanned according to changed situation because Smriti is code of law and is amended from time to time. However, we have enough in the Veda and upnishad to have an estimate that society was more powerful than king, who was nominal administrative head with Defence, another field of his duty, in which even he sought help of the society. The society fed the stranger, bird and animal, insects and trees alike while starting meals. A person would part with meals for birds, animals and then have himself. Earlier he would throw grain to insects and water to trees. If stranger happened to pass, even own food was offered.

The education to children was free, and in turn the society fed the teacher. Every man of society would join the funeral with a piece of wood and everybody in a village or locality would join the girls' marriages with contribution. If child was born in a house, all houses would send milk for the child and mother. Any unemployed and have not was never refused feeding, a feature which when misused became beggary in India. Every body carried out his religion himself whether meditation or havan. The importance of a good progeny was so great, that before going in for sex for a child, a 'havan' was performed, to purify and prepare the lady mentally, physically and metaphysically. This wonderful society organized citizens in all fields in social life. Looking oneness all around, it gave such sermons as "Ekam Sad Vipra Bahuda Badanti" God is one but called variantly by the learned. "Nasti Satyen paro Dharama" There is no religion higher than truth. "Satyenotabhit bhumih" Earth is dignified with truth. Satyam Bad, Dharmam Char' speak truth and do the right.

There were no inhibitions against meat eating or other human eatables, but mental happiness was considered greater than physical. It was most emphasised to treat others as you want to be treated by others. That meant, feel pain of others as your own pain. This oneness is real socialism or peopleism, which was there in Ved Vedant period. Vedic Brahman Khand rituals and sacrifices first was personal business, then day by day

lost faith of in favour of Advait (monoism), but again resumed through Brahmins, and then one could not do it himself, when decay started. Brahmin had to be employed for rituals, which came as a mischief on religion.

Brahmin-Creator and Destroyer

As intellectual class, Brahmins became the source and end of the stream of society and the moment Varan (Casteism) became a blood matter and by birth, all values fell into the dirty drain of sectarianism, bigotry, hatred, and selfishness. The Vedas upnishads and other scriptures became the monopoly of Brahmins. Others could know God or perform ritual through Brahmins, who became more powerful than even King and was an agent of God. A hypocrat brahmin could throw curse and destroy anybody of his displeasure much believed by people. They reduced the king to secondary status and an executive of their will and law. Brahmins debarred other castes from study of Vedas and Vedant and even prescribed punishments for doing so. Manusmriti, a Civil and Criminal code, enumerates all such apathies of society.

The result was, on one side people became strangers to correct or classical Sanskrit and developed local languages by corrupting Sanskrit words as per their sounds and estimated meaning, and gave shape to new dialects, and on the other, they forgot the entire knowledge, science and philosophy contained in Vedas. For everything language, arithmetic, astronomy, rituals people were at the rescue of Brahmins, which naturally gave them an exalted position. No doubt, the virtue and gain of Brahmin was arrogance and not money, for they were arrogant for their self-denial and sacrifice of property, simplicity and high knowledge, but for this foolish ego they ruined a society built during toil of thousands of years of their forefathers. In lieu thereof, Brahmins preached rituals, Shradhs, sacrifices, for which Brahmins would give recital and preside. The religion, therefore, came to a position, where people knew rituals only and forgot their scriptures and even language of scriptures.

Protestants Jain and Budh

It is at this situation, that Mahavir and Gautam Budh triumphed with an empirical philosophy, with preachings in local languages, simplicity, no rituals, but a conduct and snatched the masses behind them, leaving the Brahmins as destitutes, recalling

the legacies of the past. It was too late for them to hold. They had not recognized people's aspirations nor countered the mushroom growth of anti-Vedantic philosophies of materialism and hedonism (Sankhya, Yog, Kanad, Charvak etc) round the citadel of upholders of vedic religion i. e. kings who were now accomodating variant discussions of all opinions. The kings who were mainly Kshatriyas, being responsible to all, had taken things lying down for pretty long time and were jealous and restive to trace a new path to blow off the intricate hegemony of Brahmins. They now liked to capture the religious field also for them. Mahavir and Budha, who were contemporaries were both Kshatriya princes and in their religion the first thing was non-casteism and rejection and total revolution against the then prevalent religion of sacrifices and rituals through Brahmins.

The people took to it readily because most painful part was that whatever brahmins recited in Sanskrit was unintelligible to the masses as it is today. Religion is an eternal craze with humanity seeking peace and comfort, to gain audacity against awesome death and refuge for a longer life. When religion is such that man does not know what is he doing in that pursuit, he loses faith and a religion without faith is like the love of a prostitute liable to collapse at any moment of challenge.

The three castes, who were following rituals without knowing their implications took little time to throw away the old religion and scriptures in Sanskrit and instead accepted the Jainism and Buddhism (mainly) with flight so much so that all the kings joined Buddhism soon and it was declared a state religion, all over India. The selfish division of qualities of religion done by Brahmins, whereby they had retained the scientific knowledge of Vedant (upnishads) and Gyan Khand of Veda with Transcendental approach to attain realization for them and sacrifices and rituals of Brahman Khand of Veda for other castes, created a cleavage in the society. In a way, the intelligence was making animals of men through slow poison of ignorance superstition and blind ritualism.

Buddhism

It is essential to know that Jain or Buddha had nothing new with them except speaking what men in street were already talking. They were neither reformers nor philosophers of any celestial height and were mere leaders, spokesmen and represen-

tatives of protestants against Brahmanical tyranny of degenerating all others except themselves. Veda and Vedant had already been snatched from people, Budha only declared the scientific religion of socialist society closed. He adopted certain values of old religion i. e. he believed in Dharm and Moksh and rejected Arath and Kaam as ideals of a perfect society. He believed in meditation by yog of Patanjali and transmigration of soul. In fact he mediated in Vedic way and attained anything through vedic religion. His personal beliefs were coloured by upnishads philosophy of Karam (action), immortality of soul, Moksh (liberation) Out of old religion of Ved and Vedant, he retained the concepts and convictions and rejected the texts of Veda and upnishad scripts. He knew people were strangers to the scriptures and popular proclamation was only required. Budha gave a concept of religion in language (to start with Pali) in which he could talk to a shudar or farmer even. He avoided metaphysical questions and extreme views and like Pragmatism. He spoke thus : 1) world is full of sufferings and sorrows 2) Suffering is due to a cause 3) Suffering can be got rid of 4) The way to do so was to follow Dharm and attain Nirwan (liberation). He preached spiritual perfection to become above pleasure and pain, heat and cold, loss or gain. How to follow Dharm to attain Nirwana was suggested in his eight fold path of righteousness, i.e. right views; right intention, right speech, right action, right living, right effort, right thought, right concentration. This he called the middle path.

Buddha preached to the ignorant multitudes of his age a common religion, for he held that an ordinary man is not required to go through hazardous way of complications of Vedic recitals through Brahmins and eight fold path, a puriton key, could lead a man to Moksh. He himself believed the Vedantic view of Moksh i.e. liberation. So he only changed the means and did not disturb the ends, because Moksh according to him was same as had been conceived in upnishads. He only called it Nirvan instead of Moksh. He said through Eightfold path, he attained Nirvan (Buddhahood) and all could have it. He created an order of his religion, monastries and prescribed asceticism for attaining Buddhahood, as he held that in married and worldly life, there cannot be an attainment of Nirvan. His teachings were oral discourses, preserved by his disciples. Thousands of people, of course, Shudras and Kshatriyas first of all, became his monks, followed by all castes and these hoards passed through singing and changing the society at large to the lure of Buddhism. Kings, consider-

ing blood relation with erstwhile prince Sidharath, gave initial overtones and financial help to Buddha, yet Buddhism expanded in east i.e. Bihar, Assam and Bengal first and north and west took few centuries with the sway of imperial power of Ashoka but by the time Christ was born India was completely Buddhist and its missionaries were being sent abroad for preaching the message. Buddhism in few centuries, was religion of Malaya, Burma, Indonesia, Thailand, Middle east, China and then Japan, Siam, Mongolia. The Buddhist kings sent even their sons and daughters as missionaries. Ashoka did it. It was a religion for an ordinary and ignorant man and could be understood by any man. Clubbed with Royal patronage and hardwork of ascetics, it went like a jungle fire, due to its simplicity and zeal of mission.

Buddha did not believe in matter (maya) nor he accepted the existence of all pervading spirit or vedantic concept of Brahm, Cosmos or life as a dream or illusion. His main teachings were : knowledge arises from consciousness, consciousness gives sensation and so consciousness in man is sensations, sensations are impermanent and as body carries sensations, it is therefore impermanent. Body cannot be known separate from sensations yet he said soul is not the body but that which feels the sensations through the body. So he advised a hermit's life, recognizing the non-existence of matter and impermanence of senses to attain Nirvan. He did not answer questions on soul, God, cosmology, cosmogony, and all other queries of contrast with past. He did not want to involve in any such dialectics. He put a curtain on past religion and philosophies and offered "Dhamm" which was his usual answer to queries. He accepted the bulk of vedant upnishads in karm theory, transmigration and liberation but rejected vedic rituals, casteism, the philosophies of evolution and all knowledge behind it, which was need of the hour to relieve people from exploitations of learned few.

Jainism

Jainism was a religious philosophy based on non-violence, first delivered through Mahavir, a contemporary of Buddha although they claim its antiquity before Veda and prior to Mahavir himself. Man, they asserted, is so greedy that if given entire earth, would remain still unsatisfied, so nothing but hard remedy of penance could make him free from that and fit for nirwan (liberation).

Ascetic Jainism

Like Budha Mahavir also took life, a miserable attribute for man, and took a strict code of asceticism for Nirvana. His metaphysics were nine (1) Jiva (living being) (2) Ajiva (matter) (3) Punya (merit) (4) Pap (demerit) (5) Ashrava (action) (6) Samvara (self control) (7) Bandha (bondage) (8) Nirjara (beautitude) (9) Moksha (liberation). The attributes of (Jiva) human life are knowledge and perception. According to him man has five kinds of knowledge i. e. Mati Sruti, Avadhi, Manah Prayaya, Kevala. Man has four Darshans (perceptions) Chakshu, achakshu, Avadhi (Physical recognition) and Kevala. Ajiva are five ; Dharm (motion) Adharm (rest) Pudgala (matter) Akash and Kaal. Punya is action leading to good potentialities that are nine Ann (food), Paan (drink), Vastar (dress), Layan (lending house) Shayan (sleep), Mann (mind), Sharir (body), Vachan (speech) Namaskar (reverance). To Jains paap (sin) meant attachment, jealousy and evil mentality. There are 18 Paaps i. e. Pran Vadh, Asatya : Adattadaan (stealing) Abrahmcharya, Parigraha (attachment to property), Karodh, Maan (ego) Maya (hypocrisy), labh, Raag (attachment) Dwesh (ill will), Klesh (strife) Abhyakhan (false rumours), Paishunya (tale telling) Paraparivad (criticism), Rati Arati (Sensual pleasures), Maya Marisha (action under pretext), Mithya Darshanashlya (taking unreal as real). Jains knew four bondages and freedom from them is Nirvan : (1) Prakarti Bandh (2) Sthiti Bandh (3) Anubhag Bandh (4) Pardesh Bandh.

Ashrava or flow of karmic matter brings bondage and annihilation of karma is then Samvara. To stop karmic matter is Nirjara state and this beautiful state brings liberation i. e. Moksh or Nirvan. Jainism therefore preached stringent code of conduct for purification and attaining Moksh through hard life of an ascetic. This above was for ascetic.

Jainism for Householder

For householder, they gave separate vows called Anuvratas i. e. Truth, celibacy, no suicide, no prostitution, no abortion, no unnatural intercourse, no marriage after 45 years, no forgery, non-violence and no violent company, no false weights in business, non possession beyond need, no demand of dowry etc.

Jain and Buddhism were twins as anti vedic revolts, rejecting Veda and Upnishads, rejecting their materialism and stressing

on Dharm and Moksha. Their concept of Moksh was slightly different. Budha considered Nirvan or Moksh as annihilation of self like Vedant, Jains took it as source of bliss, knowledge and power. Both these religions were whole time at start, in the sense, that they preached asceticism as a way of life and as a basic qualification for liberation. Therefore they were unworldly and created orders, maths, where initiated disciples stayed and submitted to the order of master. Non-violence was the corner stone and main plank of ideology.

Jainism did not become popular and its protagonists were never so numbered as are now. Buddhism, moved like a storm and captured half of the world and probably whole of the known world, at its prime. It remained in complete control of India for about 1,500 years, with kings as its patrons, during which kings sent expeditions of monks to Indo-China, China, Malaya, Burma, Middle east, Arab, Japan etc. and all over these countries, they created religious suzerainty. Areas from Malaya to Thailand were colonies of India in first to 4th A. D. and enough of Indianism is even today available there.

PART II

The Fall of
Dynamic Indianism

The Decay

The unholy union of thesis and anti thesis is not synthesis but non-thesis. In the struggle between civilization and barbarianism, civilization has to suffer. The poison mixed in nectar will not be effected and shall effect. The majority of ignorants kills the genius minority. The Dynamism of India also got a rough deal from ignorant Indians and uncivilized foreigners and decayed.

Advent of Idol Worship

As soon as Masters i. e. Mahavir and Buddha died, their messages which were oral, came up in recorded books with multifarious interpretations and bulk of Bhikshus (monks) knowing little of teachings, carried pictures and idols of masters and thus idolatory came into vogue in India. Before this, Indians had practised a subtle religion, with the exception of some isolated Indians with early non-vedic faith who had been in past worshipping jungle and animal deities. They did not come in Indian mainstream for some time and had chosen to remain away from regular life, which even now are available at certain places.

There were some immigrants to India from Arab and middle east, who also were idolators. Indians have a great weakness for foreigners and immigrants. They received all usurpers of power in India with open arms, may it be Shaks, Kushans, Muslims, the mid-east princes or English, French or Dutch. Even today the political oustees of neighbouring countries flee to India. Indians might have changed religion, but blood instincts are same in all Indians, whether Muslim, Christian or practising old Indian religion called Hinduism. So idolatory came to India from many immigrants, Jainism and Budhism. In Budhism itself it came from tribes who had not joined the Indianization and unification of religions and from those immigrants who joined Budhism at the earliest, being alienated from vedic religion. This is what we find in the so called Indus Valley Civilization, which has been described in history more on the basis of fictions than facts. There is lot of romance in ancient history as put up by Europeans and blindly followed by Indian authors and for that Indus valley civilization is one of the best specimens.

These words, names for places of the so called Indus valley civilization give pathetic meanings as Mohanjo Daro means city of deads, Harappa means gobbler town and Ropar means weeping city. These excavations were utilized by the europeans to blow off the entire Indian civilization from roots.

It is like reporting sun shine in the night. It has been held that Indus valley people were pre-Aryans and Aryans had to fight them sometime in 2290-2500 B. C. They are held to be either Dravidians or Mesopotamian with austic God like Shivaling. These excavations are described identical in civilization, with planned city, buildings of big bricks, burial system for deads, Indian medicines, potteries distinct from Indian, language different from Indian languages, weapons are daggers, arrows and swords, lipstick, mirrors, razors for shaving ; face paints, bathrooms, drainage system and all. In short it is as if one describes the modern new built cities like Chandigarh and Gandhi Nagar. A visitor at the excavation period, compared it with England's Lanka-shire. Why it is pre-Aryan ? They say there is no horse, the religion is different from Aryans, the deads were buried, the language is not Sanskrit and so on. They further call it pre-historic. What history they refer to ? Obviously history of India started for them from the accounts of India by Magasthenese in Indika. This is the greatest international negation of Indian philosophies and historical accounts.

A civilization cannot be judged from what is found in excavations. Suppose a good city of today is inundated by water or such like calamity. What can be found on excavation ? Every good house of India today contains imported goods. Would that infer that they are people of America and England from things recovered in far future ? As already pointed out these Indus valley people had a religion akin to Mesopotamia, common deities and seals, dress and burial system, pottery and all that but the construction itself and articles found are too recent not earlier than one hundred to three hundred A. D. A kind of Shiva is their deity, but not Shiva as known to Indians. European scholars said Aryans drove out these people and that is the war disaster, which we witness in excavations.

According to them, Aryans, the nomad tribes destroyed these civilizations. How contradictory it is ! Did Aryan nomads destroy beautiful cities only to live in huts and as hermits ? But they hold that since they, the Indus valley people, were totally different from Aryans, they were Dravidians, or aborigines, yet they say that the civilization was like Mesopotamian. They hold that Aryans fought these people between 2000 B. C. and 1500 B. C. On the other hand, they assert that Aryans came in 1500. B. C. in India and Mahabharat was fought in 1400. B. C. What is all this hotchpotch ? Aryans fought Mahabharat only after one hundred years of their arrival, they say. Is it anywhere near sense ? Then who was Rama ? Who happened much earlier

than Krishna as per all accounts. It is all technical homicide of Indianism.

These Indus-valley people were well to do rich princes of middle east, who had run to India, through Sindh for shelter under chase of various tribal hords or such like. They came with wealth and way of life utterly different from Indians. They built houses of their architecture. Indian Kings have always been benevolent to foreigners and gave them settlements of their choice. The area of mid-east was of idolators and worshipped deities. As a reaction thereto came up Hazrat Mohammad and Islam. The Islam religion is product of protest against idolatory and in 6th A. D. the worst type of idolatory was in Arab. Hazrat was son of a priest in a temple to receive charities and donations who revolted when denied his share. Islam chase of idolators in early stages gave further influx of idolator immigrants into India. Our Rajputs are out of such princes, they are immigrants, sons of kings (that is how they were called Rajputra) Such people brought idolatory akin to existing worshipper clans in India in hidings, scared of Vedic forces. When Buddhists and Jains started idol worship, all joined Buddhism and Jainism to propagate idolatory. Pre-Buddhist religion of India was not idol worshipper, as it was transcendental and introspective which needs no external help or recognition of personal Gods.

Idolatory is not Indian

The word But-Prast, i. e. idolators in Persian was originally Budh-Prast i. e. worshipper of Buddha and later generalised for idol worship. Another hereditary instinct of Indians has been hero worship, developed from the period, when they lost taste in impersonal Gods like scriptures, morality and monism. So, soon Buddhists became worshippers of idols of Buddha and Jains of Mahavir. Deterioration in values and effect of poison is faster than fruits of morality and effect of nectar. Once worship of Buddha and Mahavir started, these masters were not left where and what they were. They were made Gods personified and great stories of hundreds of their previous births were built around them. Jain traditions in Kalpa Sutra by Badarabahu created a stir of fantasy. The Jataks and Tripataks of Buddhists gave a shocking revision of human faith in himself by enlisting miracles of Buddha in present and previous births. People became drowsy under the influence and forgot the golden commandments of morality preached by these masters.

Degeneration of all Values

Things did not stop there, various interpretations to teachings of masters followed and the heads collided. Jains were divided in Digambers and Shwetambers and Buddhists immediately fell in a dozen creeds, mainly Hinyan, Mahayan and Vajrayan and their subsects. The progress of Jainism among masses was limited and its discipline was strict, but to start with, both prescribed asceticism, which attracted youngs to idle life of ascetics, where one could live respectfully without work. This ruined the gushing currents of Indian blood, which was hard and initiative. The non-violence was stretched to an extent where it broke away from human logic for non-violence. Killing or harm to life became so fantastic that even cobra would be requested with folded hands to spare. There is historical fact that there was a king under the influence of this creed, who had ordered non killing of life in his kingdom. One day he found a man killing a louse. That man was punished and king built a temple called "Ju mandir" (Yuk Vihar) i. e. louse temple. All the kings were converted to Buddhism and some to Jainism and there was genocide of Vedic scholars. Meateating was totally banned by the kings for all this Ashoka followed by Shaks, Kushans etc. is known as a great champion. Kings disbanded armies and practically shifted with wealth to temples. Kings took upon themselves to send expeditions to expand religion and these expeditions did succeed even, for religious colonization.

Tantic and Corruption

Further deterioration in Buddhism produced the tantic i. e. magic and kings were assured that in case of attack, enemy would be crushed through one tantic formula. Vajrayan preached all immoralities through interpretations of Buddha's words. Devdasis, who were most beautiful girls of the society were presented in temples and king would be the master of all indolence and immorality. People, during those centuries of degeneration would shudder if an ant would be killed by mistake. It is this period of despotency and indolence of two classes i. e. learned class and kings, which gave India, the initial gift of immorality, cowardice and tantic. Vajrayan went to China, Mangolia and Tibet under the name of Chen Yan and it exploited the people so much that Chinese Govt. had to order a permit from the Govt. for every Buddhist monk as pre-condition to join a monastery. Even the China Govt. became fearful from Buddhist power and Wu Tsung the Chinese emperor of ninth century A. D. destroyed Buddhist temples and monks and nuns were forced to lead a

secular life. With great difficulty China re-established confucianism. In India, deterioration was worse, as it was both of people and kings simultaneously and there was none to look back on the vicious road except some brahmin sages, who were helplessly striving to redeem the glorious dynamism of the past. These people persisted with their convictions despite persecutions and were crying for putting a halt to everything immoral in the garb of religion which was worse than animalism.

Advent of Imperialism & Aristocracy

India of first eight centuries annodomini was a political caricature of imperialism. The monopoly in trade in middle-east, west, Russia, China, had brought untold riches to the people, that is how huge gold came to India, even though, there has been never considerable production of gold in India. People had become indolent to the proportion of animalism in as much as they would eat something and seeing or smelling yet better thing, would vomit the first from stomach to eat new. India was therefore, called a sparrow of Gold, but unfortunately only a sparrow-not a lion or an eagle, and this sparrow became an easy prey for all the vultures looking at it with their telescopic eyes.

Fall of Buddhism

The sermons of Buddha were therefore, prostituted and what could be the child out of this unholy game, was obvious that the kings and the people became cowards, drowned in luxury and indolence. Tantaric (magic) was remedy for every malady. Superstitions became the way of life, with one-third of potential population, whether monks, nuns or their hirelings, dependant on society. India was a dark cell of mad people, dragging and biting each other, under a common philosophy of lotus eaters. There was no education. A new phenomenon was overtaking economy of the land. Due to the depraved status of king, a very rich class raised its head through royal patronage, which in turn as usual, created a very poor class. Buddha did not believe in caste system, and rather abrogated the same, but new interpretations of his order gave it the worst colour. The whole game became a high drama with puppet hero, the king, with brain trust of Buddhist priest as his conscience keeper and a wealthy trader class, a cruel husbandry of society.

Formation of new Religion

It is not that the vedic religion and Brahmins succumbed totally to the onslaughts on their religious citadels by the Buddhism, rather throughout, even in the prime of Buddhism, they went on putting up a grim struggle to it, through Vedic

Scholars by way of "Shastrarth" a sort of religious debate and one after another they chose the champion and patron of their religion in kings. Thus we find the Shunga king, Pushyamitra the army chief slaying his king Brhīdartha, the weak successor of Ashoka dynasty and establishing a brahmin "Mitra" kingdom. He insulted Ashoka pillars and edicts with blood by sacrificing buffaloes and advised violence on buddhism and meat eating, a reverse shift to vedic life. Similarly the foreigner immigrant princes called Rajputs, who were a fighting lot, some of them joined Vedic order and were enrolled as new Kshatriyas. They also later took up the cause of Vedic religion. This is also apparent that even Guptas helped establishing vedic hegemony. But the vedic religion which ran contemporarily with Buddhism and which in the end survived was not and perhaps could not remain vedic or Vedant nor monism. It became dualism in various forms with personal Gods i. e. the God was considered embodied and distinct from man.

Looking to the craze of the masses for Buddhism and Buddha, Vedic scholars and institutions became flexible and came out with various explanations to vedic religion and vedant to keep pace with Buddhism as a compromise. They prepared a composite and acceptable religion for the masses in which they brought the vedic rituals, sacrifices, some tantric and idolatory from new influences of Buddhists, Jains and Rajputs. Mimamsa, Visheshak and Nyaya philosophies already discussed were only the competing weapons and a roller to smooth the uneven against Buddhism, in which stress was on two things. Those two things which had attracted people to Buddhism, were, that the worldly people should have a simple and practical religion of conduct, secondly there should not be any obscurity in religious preachings which had isolated the people who were illiterates for sanskrit and had developed local languages. This new religion, which became the rival of Buddhism, and which incorporated vedic rituals, Vishnu, Brahma and Shiva as creator, preserver and destroyer, and other local customs with worship as mode of God realization, proclaimed as "religion of the land" came to be called vaguely "Hindu" religion ultimately by the foreigners. Actually they were Vaishnavism, Shivaism and Sanatan (old) religions. This was after Buddhism, the other concept of religion in India, in the sense Christian and Islam is a religion. Before Buddhism, religion was a belief of sciences of nature and man.

End of Buddhism

It is yet to be remembered that all this struggle was confined to northern and central India and rest of India like eastern,

southern and western areas, was Buddhists till very late i. e. ninth eleventh century, A D., when the struggle was championed by Kumarilbhat and Shankracharya. Kumarilbhat was a brahmin scholar in vedas and one day, while he was passing by the side of the palace of Buddhist King Sudhanva (Gujrat), he saw Veda loving princess weeping, who reported the cause for weeping her defeated craze for re-establishment of faith of Indian masses in Veda and Vedant. Kumarilbhat took a vow to do so and for accomplishing that he joined Buddhist order to know the concealed knowledge of Buddha, which was their practice to tell to disciples only. So after educating himself as Bhikshu, he challenged the Buddhist scholars and publically defeated all known Buddhist scholars. One day he came across Shankracharya, a young genius of full scholarship in Veda and Vedant then Kumarilbhat felt, his vow and mission fulfilled and a successor better than himself in Shankracharya. As a penance and penalty for deceiving Buddhists as their own disciple, he burnt himself alive on pyre.

People by then were losing faith in Buddhism and final nail in Buddhist coffin was put by Shankracharya, who was the greatest genius ever born on earth. In a short life of 32 years, he interpreted upnishads and gave commentaries, maths (Monastries) in all corners of India, gave highest debates against all celebrated scholars of the time. This Kerala Namboodri Brahmin, was a phenomenal person and he gave call for Advaitism (monism) and his maths are even running today. All these teachers and reformers recalled masses to the new land religion (so called Hinduism) and doing so they included idolatory, superstition, Tantar (Magic), and all other evils in the religious and social fabric of society only in an attempt on unification to give a homogeneous religion and way of integrated faith to Indians. The rest of destruction of Buddhism in India was done by Mohammedan invaders before whom, Buddhists took no time to seek conversion.

Hindu Religion neither Vedic nor Buddhist

The religion which succeeded Buddhism in India, which developed the name of "Hindu religion" for itself the language of invaders on "Hind" (India) and which is being practised by bulk of Indians, is neither vedic nor vedant and is a blend of Buddhism with religion of land as already discussed with colourization of Bhakti, i.e. devotional path of Surdas, Mirabai and Chaitanya Mahaprabhu for obtaining the presence of Krishna

through love and devotion including song, tantar and dance and was a middle path between the two.

The Evil of Middle Path

In fact, at all stages, India has chosen middle paths in religion to counter the evil or fanaticism. Thus Upnishadic Vedant was a middle path between Brahmanic rituals and extreme monism. Buddhism was middle path between Vedant and materialistic theories of Charwak and Kanad's atomic theory. Shankracharya and earlier post Buddhist reformers gave a middle path as a new religion (Sanatan etc) containing the practices of both Buddhism as it was prevalent and Vedic. Guru Nanak traced a new middle path between twin fanaticism of Islam and Hinduism. Akbar's Din Ilahi was again a middle path to appease and integrate both Muslims and Hindus and induce them to unite at a common religious forum. Britishers, as says Metcalf, the Delhi Court resident, maintained Muslim Emperor to keep both Hindus and Muslims happy as this emperor by then was conscience keeper of Muslims while rest of India was in hands of Hindu kings or under their influence. The secularism today, as ever, is also in reality a middle path to contain all religions.

The middle paths have in the long run proved a cancer in the body of nation. But today, none of the cut out middle paths are the religion of the masses called Hindus as per constitution and all have developed into innumerable sects. There are further hundreds and thousands faiths in Gods and Goddesses, deities, places of faiths, animals, birds, trees rivers, temples, mystics and charmers, saints, stones, spots where great persons tread once and thousands of superstitious and super human beliefs which have assumed the forms of Gods and sub Gods for Indians today. Strange, all this is classed today as "Hindu Religion". Whatever is practised by Indians is Hindu religion with the special exception for muslims and christians.

Political and Social Isolation

The reformers, whose genius deteriorated daily, once foreign invasion of this land started, due to indiscriminate killing of Brahmin class of brain trust of Indians, were mediocres, compromising and self seekers flowing with currents of time and could not pilot the shaking ship of crippled society. They were now, also not capable as they were not now confided and respected by the people for lack of self denial and sacrifices. What they did in the circumstance was mere preservation of distinction and

isolation from invaders to contain and oppose conversion to Islam. Thus in terms of Jains, they enforced even hygiene, custom, morality let alone religious sanctions, through the rule of "Paap" (Sin), a word, which has destroyed the thinking chamber of humanity in India. The child was taught everything under the force and fear of "Paap" and whole of life he would not understand the logic and implications of that. What could he tell to his children except handing over the legacy of ignorance, privation and slavery.

Dead Dynamic Indianism

India of 1st ten centuries A.D. was a strange place of lotus eaters, affluent like America of today, but flowing away with currents of hypocrisy, superstition and with the wind of weather. As we see in 1st A.D. Christian missionaries landed in Malabar and stealthily entered a tank where Indians were bathing and declared that since Hindus had taken a common bath with christians, now Hindus were christians and society of Indians readily accepted the foreign verdict. Thus was the seed of christianity sown. Similarly Muslim invaders, if they forced Hindus for conversion and molested Indian women, society did not accept them back and they were already declared Muslims. Who was at fault ? a woman forcibly molested or the society which could not save the honour of such a woman and instead made them the prostitutes ? So none to be blamed-least the ladies and the invaders. A society which punishes others for its own cowardice does not deserve anything less than a crude slavery and it rightly got. The Indian society earned through this bigotry, a slavery, the type of which has not been repeated in history. A man killed dies once, but a man humiliated dies daily, 365 times a year. The humiliation which Indians saw was such that invaders would order 'heir barbarian crude to spit in the mouth of an enlightened sage if he refused to utter the name of their God. The result of Buddhas and Jain's non-violence and anti flesh eating campaign on Indian Society, removal of armies and fighting spirit, refuge in tantaric, was such poison on innocent people, that their existence proved were than the population of goats in a slaughter house.

Unorganized India Molested

The hurried reorganization of soldiers against Ghazni's looting, arson and butchery was a mockery. Mahmud had no regular army and collected hungry people, in the name of killing "Kafir" Hindus (Indians), without uniforms and sophisticated

arms. That few hundreds of them could overrun the land and reach deep south west and other deep places in India and loot everything, shows that there was no resistance to him in India. The richness and affluence had blinded the invigilators of land, and society was least concerned in defeat of the king. At the time of his invasion, tantaric masters were reciting all the mantras at their command to destroy Ghazni, but were next morning either Muslims themselves or their bowed heads never rose. So the people, who were trust of kings for defence were the first enemies of kings and vice versa, kings managed the holocaust of people.

Jealous Hotchpotch Religion & Society

The invasions of Mohammedans unified Indians under one hotchpotch way of life and religion, by putting an end to Buddhism, who had by now become a headache for the society. The Buddhist jealousy for Hinduism had created an evil force within. Mohammad Bin Kasim was first to attack Sindh (before Ghazni), where king Dahir (a vedic) was ruling. The attack was on the invitation of Buddhists, little knowing that they would also be destroyed by Kasim himself.

This mutual rivalry, lack of forces and training, sickening richness and affluence, careless indolent Govt, became a ready prey ground for hungry neighbours and once a person falls down in the crowd, he can't get up and is crushed under the feet till the crowd has passed. By luck or chance, if he remains alive, he might again stand on his crippled feet. So India fallen before small groups of barbarian gangs of fanatics and decoits had to suffer crushings for ten centuries, in all colours and fashions. The atrocities committed by the Muslim invaders drunk in bloody wine of fanaticism has no parallel in history and there is no reason to lay a curtain on this brutality even in a thesis of secularism. That only makes a prejudiced history and there is no reason for the Muslims and others to get disturbed at such a history. History is history, which cannot be erased or modified nor there is any reason for any community to develop hatred on that score. That history was not a doing of the present people so as to evenge it today, yet it is a lesson and inspiration.

Lesson for Despodency

People never hated each other, they will never hate each other. They are with same bodies and hearts. It is always the

Govts., aristocracy and religious monsters, which have enthused and induced people to destroy each other to save their places and comforts. People are mere puppets in the hands of these said masters to dance or weep as the thread is drawn by them. The history, which is only a biography of kings is not worth teaching as history is the greatest lesson to the humanity having a tendency to repeat itself. Therefore, Muslim history in India provides the greatest lesson as to how once a dynamic nation had become a crowd of rats, mere through deterioration of morality and unity.

Will Durant put it as such "The Mohammdan conquest of India is probably the bloodiest story in history. It is discouraging tale for its evident moral is that civilization is a precarious thing, whose delicate complex of order and liberty, culture and peace may at any time be overthrown by barbarians invading from without or multiplying within".

Retrograde Social measures

During this grim struggle with Ghaznis and Ghories, Indians were unifying religion and Indians on lines unkeeping with the atmosphere. There was death penalty for a man who ate meat or participated in game. Shudras who did not eschew meat eating were thrown out of city in the company of lepers. It is not that meat eating or killing makes a nation brave but it can't be denied that prejudice against such a reality of the world proved disastrous specially for Indians for whom life was described in Manusmriti as Matsyana i. e. bigger fish lives by eating the small i. e. survival of the fittest.¶

Indianism Eroded by Indian Kings

Although organizations and reorganizations of forces under the pressure of attacks, were done again and again and some resistance was displayed by sacrifices of Rajputs, through Prithvi Raj, Ranas of Rajasthan and few others, but nothing succeeds like success and no gratitude is deserved by these arrogant Rajput Kings as they were the root cause of disaster and destruction of Indian People. Where lies the bravery and wisdom in disunity, rivalry and jealousy, which they had nourished among themselves? Where lies the chivalry in fighting always with the back to the wall, sacrificing themselves and burning the ladies alive always? It is like the glory of a goat going to the slaughter house and hitting the sword with neck or showing horns to butcher till the head is not removed.

These kings plotted against each other, invited invaders upon their own brothers and became themselves the prey. They fought like a foolish lot only to be defeated and killed. But these kings never imagined the height of responsibility upon their heads and never realized that removal of his one head would land the lakhs of subjects to disaster. Had they done so, they would have come to senses, taken people with them and united against common evil. Like a frog in a pitcher of water, they challenged the hungry snake always and were eaten. There is no logic to be proud of such a history, as is of Rajput kings-where Rana Partap was a destitute in jungle and his brother was a state guest of Akbar and his uncle was brother-in-law of Akbar. These kings were the worst enemies of Indians. People offered their lives along with their properties, children and wives at one order of the kings and gave the unprecedented sacrifices. In return, nothing was safe with poor people and kings lived in luxury till the invader would knock at the door, and cut the arrogant head. A reference to Tods history of Rajasthan would verify that these Rajput princes in 1818, had chanted the slogan "Firangi ki Jai" while accepting slavery of British Govt.

Kings in Self Slavery

The effect of these insecure circumstances was that Smrities i. e. civil codes of the period (Bhavishya Puran) proclaimed "Aryan nation is best called residents of Sindhuistan, the land beyond Indus is made the land of Muslims by that great soul." So crossing Attock and Indus was proclaimed as a sin in the reign of Bhojraja of Dhara and kings of India would not violate the law and religion. Such were the pretexts and hypocracies of kings to save faces. A coward king of that period had a vow not to eat till he captured the enemy fort and when he felt hungry, ordered a fort of wood of same model to be made and hurling his sword and with thundering voice in mid of conch and drums, captured the wooden model fort and ate the sumptuous dinner as victorious. This was the standard of kings.

King as Enemies of People

These caricature kings therefore, were responsible for untold miseries on Indians. They were defeated, not Indians as Indians of that period had been brain washed by the cross currents of corrupted religions, which had made the masses superstitious, ignorant and unfighting, without the least sense of nationhood. The kings were self centred, mocked on the defeat

of neighbourer and waited for their own turn as a bird of prey. There was a very great effect of this cruelty on Indians as we saw Indian woman remained in hiding for centuries. To come out, they would cover even the toes to escape the hungry eyes. There was no social relations between Hindus and Muslims etc. The Hindus went in total isolation, in defence of their religion and made it so shallow and air tight that it became a laughing stock for centuries. There is not much to be remembered of this inglorious period, when man was like a beast in ignorance and rulers behaved like a beast to rule and subjects treated like beasts.

Cut or convert was the brief order of Islam protagonists although a glance now at Islam advent in India only bears out as a picture of academic interest for the people.

Kings of all communities, creeds or sects whether foreign or own were alike and there was nothing common between kings and people at all times. A cause which may be sentimental for the people and for which they may even die and kill each other, may be a political strategy for a king and sometimes even a game for him. Kings treat people as mere toys.

Islam in India

Islam was the protest and revolt by Hazarat Mohammad of Arab against the most superstitious and corrupt religious faith in ghost, spirits and deities prevailing there in sixth centuries A. D. He led a crusade against the degeneration of humanity as he himself came out of the clergy stock, which had tortured him in his fights to share the offerings. The religion before Mohammad was a crude mixture of Buddhism, barbarianism, Shivaism and Tantaric in the deformed shape as it reached there. It is apparent from the fact that they called idolator as "Budh-Prast" and later "But-Prast" and secondly the Islamic insignia is moon and star, which is upper part of "Om" in Hindi. The Arabic people were such diseased idolators that even after accepting the faith of Islam, they used to hide mini-idols in ear, mouth, sleeves, pockets etc. The whole process of Numaz in the beginning was persuasive exercise to bring out the idol if there was any hidden. Thus the fingers in ears, a semi-seating posture, forehead to the ground, moving arms and saying Amien, shows that if any small idol is in anklets, pocket ear, on body or in mouth, that should come out. Those days, although people were attracted to the Prophet, nevertheless,

Idol worship was an opium without which they could not survive. So out of a fear, they would conceal the mini idols at some part of the body.

Islam is out and out a progressive religion, revolt against the old sub-human idolators and bigotry, which prevailed in Arabia at that time. The bad point again came up in its expansion and execution, as after the prophet, its champions in the name of Holy Quran, committed cruelties on humanity everywhere. It has happened with every religion, whenever kings took the cause of religion to pull the people behind them and to rule them. Islam is no exception nor are others. Kings generally became champions of religions to get support of fanatic unity as was in Aryans and Buddhists. We have to see the advent of Islam in India and its effect on Indians. If Muslims had to go by the provisions of Quran, India would not have seen the miseries and destructions, which have not stopped even today. Never in history has been witnessed such a blood bath as has been between Muslims and Hindus in India. Quran has nowhere held that people of other religions be hated, killed or molested or their places of worship be destroyed nor is in Indian scriptures. Rather Prophet is told in Quran that "the difference in religions exist in practice of religion and not philosophy and to all people we gave ways so there should not be dispute" (22:66) Further prophet is told "no compulsion in religion we have sent you as mercy to all created beings" (25:1).

There was similarly in Sura Alhaj, an admonition against destruction of places of worship of other religions. Prophet in his life had accepted the Jews and their religion. He was gentle man of God, merciful and tolerant as is available from Quran and Sahib Bokhari. Dogmatically also, it was not unusual religion for Indians as it preached to believe in God (Allah) who is without beginning and end, absolute, glorious and perfect. Believe in his prophets, angels, scriptures, final judgement and believe to the extent of fatalism. There were four duties i.e. prayer, alms fast and Haj. All this does not come into conflict with old or medieval religions of India but what actually reached India through invaders was not Islam. All invaders, who came to India, induced people for killing and looting rich India, as they had no regular armies and in the name of religion, they were gangsters of that area and not established kings. What could these gangsters know about the commands of Quran or

Prophet ? T.W. Arnold rightly commented in his book *Pieaching of Islam* "It is not in the cruelties of persecutor or fury of fanatics that we should look for evidence of missionary spirit of Islam but in labour of preacher and trader, who carried the religion everywhere". In India, also some people were converted by force but more were thrown out by Indians themselves being contaminated or molested.

Islam misquoted

Poor classes ran for favours from the ruler. All such is unadulterated non sense that Aurangzeb daily used to remove one and a quarter maunds of holy threads from Hindu bodies and convert them to Islam, which number comes to lakhs daily. The Hindu society was more to be blamed for conversion than muslims. Rather Aurangzeb had 95 Marathas and 75 Rajputs Mansabdars, Akbar had half of his cabinet for important portfolios from Rajputs, Khattris and banyas and so was power shared during the period of Jahangir and Shahjahan. After Aurangzeb, question of Muslim rulers committing communal atrocities did not arise and rather they were getting at the mercy of Hindu Kings. Except Nadir Shah and Ahmed Shah Abdali, who did indiscriminate killings of both communities, there was no local mass killings and conversions. There are however, grue-some instances of cruelty on Guru Arjan Dev, Guru Gobind Singh's father and sons, Mathra temple tragedies etc which have left bad memories, but these were isolated actions like last flicker of flames. Hindus and muslims equally fought Ahmed Shah Abdali in Jihad and the insult to Nadir Shah was also jointly made by both, which cost both communities thousands of lives.

It was worth notice that the muslims of Iran considered Indian muslims inferiors and the poor converts suffered the worst, even till today. The Syeds, Sheikhs, Mughals and Pathans in India, consider themselves superiors, being sons of foreign invaders and pure and are called Ashrafs. The Hindu converts to Islam are not treated equally and are called Ajlafs (wretches). The poor fellows are treated like untouchables within muslim social set up and these converts have never shared power. So class and caste systems are also there in muslim Indians.

It must go to the credit of Mughal Emperors that they were able to Indianize themselves and create a real secular atmosphere all around. From Akbar onwards, at least Mughals

were having a religion relative to both Islam and Hinduism. Akbar was accused by Mullas in the end of his life, of practising Hindu religion. Jahangir was close to Hindus being son of a Rajput princess. Darashikoh even translated upnishads and had company with Sanyasis (Hindu ascetics) They remained a secular family with the exception of Aurangzeb, who realized his folly within his life.

People of that period were better disposed towards the concept of religion and politics and could discriminate between the two. During the 350 years from 1556 to 1906 before Muslim league was founded, there was no much hatred and double dealing on grounds of religion, and there were no brutal atrocities on innocent masses. Hindu kings like Shiva-Ji, and other Marhattas had muslim soldiers and Mughals had Hindu men. Religion was separated from political power struggle, a specimen of which was available in 1857's people's political struggle, which was jointly made by Muslims and Hindus alike. This period gave the real specimen of Secularism, where we found for power, Hindus molesting Hindus, as was done by (Peshwas) Marhattas in Delhi and Haryana areas, when they came to fight Ahmed Shah Abdali at Panipat and same thing was done by Marhattas in Rajasthan and Sikhs in Punjab doing atrocities indiscriminately. Muslims joined Marhattas to fight muslims. This atmosphere remained in tact, muslims and Hindus alike true to the land, and suffering alike without consideration of religion with few exceptions of ulemas at Delhi, who for personal aggrandizement, were responsible to invite Ahmed Shah Abdali and Nadir Shah to re-establish the crumbling rule of Muslims in India.

Perpetual Disunity

This element of fifth columnists was always in India, whether Muslims or others, the aggressions on India have always come through invitations. Thus Alexander was invited by Ambhi, Shaks and Mohammad bin Qasim were invited by Buddhists to crush rising power of Pro-vedic kings, Mohamad Ghorī was invited by Jai Chand in jealousy for Prithvi Raj, Babur by Rana Sanga, Akbar by ulemas against Hemu, Nadir Shah and Abdali by them against rising power of Marhattas, and ultimately Britisheers East India Company, trading visitors, were one after another invited by jealous and mutually fighting Indian princes to preside over them. Fantastic as it looks, all invited usurpers finished the hosts even. It is obvious, actions done in jealousy

are like jumping from a hill top to kill a flying wild goose, and get killed. If saved, cannot have reverse jump. The wolf can never be an honest arbitrator for goats. A brother even if enemy, is better than a stranger swearing friendship. But rivalry breeds hatred and hatred is negation of humanity and wisdom. The first calamity in hatred is the one who hates. This was the fate of all villains, who invited aggression on India.

The effect of Muslim rule in India was disastrous for many reasons for Indian people, which has not been undone even till today. Those Indians who were invited to Islam, were left to their fate after conversion. The rulers gave them no substitute for social, religious, economical and educational break from their brothers. The converted Indians were never given an equal status with Muslims who came as invaders, in religious and social life and not even in power. The Hindus naturally had already written them off from society and these converts became an orphan lot, kicked away by both real and foster fathers. The ladies who had been molested and converted were not generally married by the invaders and had to live on prostitution. Economically, this new class of converts (Muslims) became paupers, without sources of earnings as Hindus would not deal with them in business and vocation. This class of poverty of convert Muslims, is even today, an illiterate, ignorant, sick and isolated crowd, for whom none has bothered at any stage of History. On one side if that is the tale of converts, the lot of those who did not yield was worse. They were persecuted for education, religion, richness and dignity.

The production of the land suffered agriculture and business, the mainstay of prosperity of Indians was crippled through cruelty of invaders. The security of life and ownership having gone, lethargy befell the nation, and people only lived a day and next morning, if at all it was there, they would think for the next day. Society having been crushed and broken, the entire social gamut broke and social and economical symphony turned into mourning tunes. Any rich Indian would be deprived of richness, any young man would not be allowed to exhibit youth. The beauty would go into hiding to save honour. This period made Indians miserable with sense of insecurity always looming large and Indians took to savings through all means for rainy day even by starving. This miser mentality which we find in Indians even today is the gift of those days. Similarly Govt. language being foreign, few took to it and majority of Indians even left their own education as that had no utility

anywhere, which created unlimited illiteracy manifest even today. So except the Govt. and their hirelings, masses whether Hindus or convert Muslims went in the deep drudgery of poverty, illiteracy, ignorance, malnutrition and privation never to be pulled out easily. The Princes, Nawabs, Govt. officials, of any religion or stock, rolled in wealth and had the luxuries unknown to the posterity. The tales of these people, their lavish livings, their immoralities and cruelties have no parallel in history and human being for them were less than beasts. The palaces and small bureaucrats were centres of crime and intrigues and for that matter the Red fort's history is sufficient to tell as to what a callous den of crimes it was during Aurangzeb and after. The aristocracy was full of treason, avarice and revenge. The standard of living of a poor Indian of that age which deteriorated further during British rule, was mere two square meals, few course clothing and thanks to God.

Apathy of Convert Muslims

The Muslim invaders gave religion to the converts to emancipate them as they proclaimed, but snatched away the affections of society, the food and living. Religion is secondary to food as a dead man knows no religion. A hungry man is not bothered about the quality and source of food. In this context religion is described by Rishi Vishwa Mitter, when he was hungry for many days. He ran for food and ate the leg of a dog in the house of an outcaste and when questioned on the contamination and religion in his action, he replied that it was not unreligious, because religion existed if body existed. He held that to keep body alive and escape death, it is immaterial from where and what one ate, for it is also religion to save life. The invaders gave the new religion to convert Indians, but no food, no equality and society with them, no education, no medicines to diseased. These poor people were left on cross roads as they had been alienated from their own homes and the other camp considered them wretches. Their lot was of a damsel running after a scoundrel for marriage after molestation, having left her parents on his false promise for marriage. Neither she could go back to parents nor the callous lover would own her.

Muslim invaders alienated these converts from national mainstream and their retrogress is manifest even today. These innocent people were only fed on strict observance of religious tenets by the Muslim priestly class and beyond that were left to

their fate. They made them labourers, artisans and even beggars on the gate of mosques stretching their bony palms for alms from rich aristocratic and ruling class, who proclaim the democratic and social equality in Juma Namaz, for rich and poor alike. This class of Ashrafs (real foreign Muslim blood) treated these converts as "Shudras" (untouchables) of their creed. It was right there in the days of Mughal rule that relations existed between Hindus and Muslims on economic basis that is a rich Hindu was friend of a rich Muslim and vice versa. Credit does go to Mughals that they did not discriminate anybody of Indian stock on religious grounds and by 1857, we could see a joint revolution by both communities, but the other side of the picture is that the converts Muslims, even in the days of Aurangzeb lived in slums and drudgery, like paupers and destitutes, insensitive to human needs and passions.

This class of Indians remained discarded by Muslim Nawabs, Talukdars, aristocrats and landlords on one side and on other by Hindus for fear of contamination, till 1906, when their votes were needed by Muslim league founded by the Muslim aristocracy. Even then their need only sounded indispensable to league in privileged elections of 1937, when poor Muslim section was with Congress. Overnight Muslim aristocracy visited slums, embraced the poor Muslims as brothers, coined the present popular slogan "Garibi Hatao" for their economical welfare. Fatwas were read to rejuvenate these poors called wretches formerly, reminding them their marshal blood, which ruled India for centuries, to catch their votes for Muslims aristocracy. The poors are most religious and sentimental and these two impulses are the potential seed of fanaticism. The strategy of Muslim aristocracy bore fruit. The poors of both sides indulged in savage exercises, suffered the greatest miseries and increased their already mounted pains. Poor lots! For whom they did all this? Their eyes never had the vision to look through the game as they had been blinded by the communal passions created by Muslim aristocracy which even now is ruling the sub-continent.

Volunteer Slaves

The fate of those Indians, who did not yield to conversion, became worse. They put on an umbrella on the society and preached isolation from everything, specially politics and economics, strived every moment and staked everything to safeguard the unity through religion. The society became a

stagnant lake without inlet and outlet, constituted of waters of many kinds and breeding nothing but filth and shrinking day by day itself. With few stray attempts of redemption, insufficient to create a dent, by and large, the society accepted the slavery. The bad point in that acceptance was that the people never felt concerned as to who rules them. One king would defeat another and masses accepted the new without regrets. People became unpolitical, they remained unreacted to any change of sovereign, whether Mohammedans, Marhattas or English, all were same for them. This political degeneration is still persisting among Indians. An inherent fear is engrained so strongly in Indians that they can't utter a single word against even the most tyrant person in authority. This insecurity has gone so deep into veins that they can't stake anything to safeguard the truth. Everybody is busy to look after his livelihood, without the least concern for a good or bad Govt., or good execution or bad execution of law. They suffered individually and never united against even a common torture. In fact they got used to a life of tyranny and started knowing life for living sake. The first generations must have felt the suppression and accepted tyranny with pains, but later generations were born suppressed and like a born prisoner have developed love for bars as their own home. The Indians had loved slavery to an extent that they accepted the change of masters with pleasure or unconcern. They became like two bulls stolen by a thief, who (bulls) said, "it hardly matters if this thief takes us away as all we require is fodder and that we get anywhere and better with thief."

Dynamism Forgotten and Lost

This proved disastrous to the people. Once a dynamic nation, became a crowd of slaves, pulling each other's legs, like a family of half idiots, fighting with each other but respectful to outsiders. To this was added the new flavour of Bhakti movement of Miran Bai, Chaitanya Mahaprabhu, Surdas etc., which not bad by itself for the ignorant and illiterate multitude of that day, put the people including intellectuals in narcotic detachment with political life. People did such huge useless works, that a single small place of Brindaban contains four thousand temples of Bhakti as if lesser number would not please Krishna, or Krishna's number would be increased with the number of temples. Invaders would destroy these temples, again will they be made in no time so that the entire energy of the nation was engaged in a pursuit, with no end. Poors became poorer with

their emotions and desires resigned to God and fate and self denial became the last refuge under the roof of religion. Thus in this Theo-political aggression of Muslim period, all Indians suffered in one way or the other.

Social Disaster

Those who adopted Islam, became social orphans being alienated from their inherited society and those who did not, became the political isolates, and therefore, both had to undergo the economical reversion, more than anything else. Under the pressure of preservation of identities of both the religions, both religions eroded to the extent that kernel left the husk and what is left of both the religions in the hands of Indians is bigotry, dogmatism, superstitions, rituals, charm, miracles and reaction. The conduct of truth, honesty, love, mutual help, brotherhood, the main products of religion withered away to give place to falsehood, corruption, hate, exploitation and enmity among all.

The greater loss yet was in store which came up with passage of time and could not be visualised immediately. Of all the new creeds that had touched the Indian soil in the past, Indians had assimilated all but Islam could not be nor Islam could overtake the entire populace of Indians, and both came to exist side by side. In course of time, they became socially separated, which broke the very spine of human integration, a golden prerequisite of a nation. They stopped mutual matrimonial relation, social links, emotional ties, eating, drinking, sharing pleasures and sorrows. The only one link that kept them together was their common home land and besides that one could only count those factors which have the potentiality of bringing back the departed brothers. That were the one air, water, ether, the one food from the same fields, the fruits from the same trees, the same cold and hot nights and days which are same for all and are not blended with anger and hate, which these two brothers practising different religions had nourished.

Effect of Disunity

For various reasons, the convert Indians adopted the Arabian way of life and thus developed a different social structure. The Hindus did not accept Muslim rule for centuries although politically submitted to them yet never gave the respect of a ruler and it goes in history as the most surprising feature that even the poorest Hindu did not drink water touched by even

the Muslim emperor, voluntarily. These twins, however, realized their folly, but very late. Hindu accepted the Muslim King (Zafar) as their own at a time (1857), when he was no more than a king of playing cards. Both had to pay heavily for this ignominious and acrimonious disposition inter-se, by going down as slaves to the whiteman and tasting the cruelty without discrimination. Both developed affections for each other only as brother slaves and never as free people, as it is a historical fact that the struggle for independence against Britishers was made for about a hundred years by both Muslims and Hindus, although torpedoed and sabotaged at all occasions by the British policy of "Divide and rule", in which aristocracy of both communities offered themselves as ready tools. It must be accepted that the British policy, despite counter efforts, succeeded in the end, to make these brother Indians as bloody enemies and after centuries, once again the land of India drank the blood of poor communal blinds cutting everything that came the way of their sword and died themselves the same way.

Divide and Rule Indians

The seed of 1947 riots, had been sown by Lord Curzon the pervert genius Viceroy of India (during 1878-1905) in 1905, by way of partition of Bengal. Of all the provinces and people of India, Bengal was one province, which in the last quarter of nineteenth century, had shown greater unity among Hindus and Muslims on political matters. Both the communities had common pride for being called Bengalis first and then Hindus or Muslims. On the other hand, Bengal was throwing up the great reformers and religious leaders like Vivekanand, Arabindoo, Ramkrishan Parmhans, Tagores, Pals etc. quite many in a luminary row, who were being venerated by both communities equally and were radiating intellect, national and revolutionery thesis and awakening the the people. The Indian National Congress itself was a Bengali product to begin with. Britishers were getting alarmed by the nationalism coupled with unity and harmony of people irrespective of religion or community. Therefore, through partition, Curzon concentrated Mohammedan population of Bengal in one province (Bangladesh) and thus achieved the idea of curbing the growth of national feeling, day in and day out among the Bengalis, by separating them in two provinces of Hindus and Muslims majority. Thus the Bengalis who had shown the greatest brotherhood despite different religions, were being brought to the state of enemies by the Britishers. The next move of Minto reforms,

which was enacted as Indian Councils Act, 1909, was the naked specimen of British policy of Divide and Rule, going to the extent of "Trouble the water and fish,". Already the Aligarh movement by Sir Syed Ahmed and the formation of Muslim League had created Muslimism among muslims. Syed Ahmed and his successors were asking Muslims to keep away from political cooperation with Hindus. Strange enough the partition of Bengal was welcomed by Muslim leaders as they felt strong from their majority in east province.

From here on, the Indians became enemies of each other in the name of religion, little knowing that the British Govt. and Muslim aristocracy were hatching a conspiracy through them to alienate and divide poor section of Indians. No less harm was done by Hindus also opposing the partition, without getting the support of Muslims. The charter of demands put before Viceroy by Aghakhan and Co., in October, 1906 was prompted and dictated by the Viceroy himself through his Secretary and that was the final blow to the unity of the nation. These demands were representation to Muslims, not on numerical numbers but on their service to the crown, their status as erstwhile rulers and as such separate electorates, recruitment of Muslims without competition, and many other favours. Minto accepted and sowed the seed of two nation theory. This game culminated in blood-shed, miseries and Pakistan. This move of discord between Hindus and Muslims Indians, was greeted by Viceroy's wife as "an apoch in Indian history-statesmanship that will effect Indian history for a long years".

This crooked jugglery of Minto was manifest in Indian councils Act 1909, in separate electorate system for Muslims and forever Muslims were given a sense of distinction from other Indians. In this whole affair, the poor ignorant Muslims could not know that the entire benefit of votes etc. was again given to Muslim landlords, aristocrats and capitalists who had no religion except mammon and selfishness and who were just stooges of Britishers for personal ends. These "Ashrafs" as they called themselves, were exploiting the miserable poors, but all under blessings and guidance of rulers. This was the greatest death stroke to unity, society and Indianism.

This British policy is responsible for three pieces of India, with poverty, ignorance, illiteracy and fanaticism in all the three, rampant in Bangla Desh, India and Pakistan alike. Today

both Hindus and Muslims in India are existing side by side, not harmonious as they should be, due to the reason that majority of muslims have become a poor, backward, illiterate and ignorant lot, unaware of these short-comings and retrograding factors. For one reason or another those who remained in India, have again fallen prey to exploitation of politics and equally of Muslim and Hindu aristocracy. Unmindful, keeping no pace with the changes, they are unconsciously going down the gutter of economical and political bankruptcy. The sufferings and reasons shall be dealt with separately.

Exploitations of Muslims provided the main source of stay for Britishers after 1857, because they were scared of the Indian hatred and revenge, displayed jointly by Indians of all religions against Britishers by way of killing and attempt to overthrow the British Government. This revolution or a war of independence called "Mutiny of 1857" was not fought by Kings. It was fought by the Indian people unitedly. As a way of organization of revolt, "Chapaties" were passed on from village to village as a token of solidarity and message of coming people's war against British rule. It is most interesting fact of the history, that Zafar, the last Mughal King was forced by the people to proclaim himself as the Emperor of India, which was much desisted by him. It must, however, be acknowledged that the organization of this turmoil could not be made throughout India and most painful and sinister role was played by Kings and rich. Notably Punjab Sikh Rajas of Patiala, Nabha, Faridkot and Jind, sent their forces to quell the Indians and re-establish British rule. They received territories as reward for the kingly treasons with the poor Indians, and proved that all imperialist rulers are enemies of the people, whether they are indigcnous or foreign. If they celebrate their pleasures, they do it in the name of the people and yet they can sacrifice the people to save their pleasures.

The British policy in India after 1857 went deep into vitals of society, like a moth into the dry veins of wood. It ate it from within. Before 1857, the British spirit of naked aggression in India was explained as urgent need in the interest of Indian people. Hawks in feather of pigeons, they remained meek till the prev confided. A beggar proclaiming himself the master of the house, where he ate and lived on charity, Britishers came to India as traders, sought the permission of Akbar and floated a trading company named East India company. They came in search of business and livelihood, robbed the customers and patt-

erns alike and ruled both for over two centuries. As late as 1795, the East India Company held its positions as Diwan of Emperor. Their coins carried the mortgaged face of Mughal Emperor, only discontinued by Hastings, who even refused to wish him in 1815.

British Game for Power.

The British role upto this was stranger than fiction. They professed in Parliament in England and even through Board of Directors that British Nation does not want any conquest or dominion in India but in practice always welcomed whatever came their way. It was a preliminary game, when they divided the kings of India, who were useless like kings of circus or a drama. They were jealous, indolent and childish, unwieldy of authority and incompetent to hold the husbandry of an insecure nation. The trader Britishers cheated them by having sanctions to maintain army and our kings foolishly allowed it, little knowing the political blunder committed thereby. A charmer nourishing a snake without unteething it, is never safe for a moment. The untamed lion always kills the master first. The Britishers professed always that whatever their actions were, they did for peace and welfare of the people but they were compelled by the unforeseen and accidental circumstances. They said that they were compelled to become imperialist power of India. Nevertheless, they explained their inner notorious compulsions to their countrymen saying that India, they found was like a garden of mangoes, without a master and it accidentally watered their mouths. The others only explained it as law of nature, of stronger absorbing weaker and Britishers, being law and nature abiding only obeyed it, and crushed the weak Indians in that submission to law of nature. Whatever their pretensions may be, nothing succeeds like success, for history has rarely bothered about means. The ends leave deep lines of humiliations on the forehead of a defeated nation.

The evil of Kings against people

More than Britishers, Indian Kings of that age were to be blamed. Specially the boastful Muslim Kings and Nawabs were worse than cowards even lower in fight than what Ghazni found in Indian Kings. In 1843, 2,800 English destroyed 20 000 Balochies and Afghan's 'Jehad' of entire N.W. fell like ripe mangoes in first shake up. Not a single Muslim ruler could put up sword against the English. The like of Mohamad Shah Rangile,

the Mughal emperor, badly drunk, danced naked before Nadir Shah after defeat. He challenged the entire army of Nadir Shah to compete in the size of his penis in the open court. He lost Koh-i-noor hidden in his crown (the costliest diamond) to Nadir Shah, cheated and befooled by the clever Nadir, in exchange of turbans (crowns) as a gesture of brotherhood. Where such is the level and calibre of Emperors, who can save their subjects. Every other ruler, whether Marhattas, Muslim avadhs, Nizams or Sikhs, all were behaving in the same level of morality and calf like courage.

The Mughals had lost the realm for all times to come and the Marhattas who had emerged imperial power had been crushed by Ahmed Shah Abdali and were good for nothing. Their conduct was none better than looters and gangsters. The ethics of Shivaji in war was a forgotten story. The Kings of Oudh, Patiala and Tipu Sultan requested the grandson of Ahmed Shah Abdali, Shahzaman to invade India. Tipu Sultan even approachad Napoleon to take over India. In Punjab also the position was same. Even in zenith of Sikh power under Maharaja Ranjit Singh, kings from south to Nepal offered leadership to Ranjit Singh to oust Britishers but he always refused saying "See the destruction of two lakh Marhattas at Britishers hands". He was always afraid of Britishers. Nepal Ambassador, when Nepal was attacked by British in 1814, came to Ranjit Singh for help, but instead he helped English. Holkar came to Ranjit Singh at Lahore for joint fight on Britishers but Ranjit Singh insulted him and sent him back. Ranjit Singh suffered humiliation at Ropar Darbar. Ala Singh of Patiala helped Ahmed Shah Abdali. Collins and George Thomas describe the timidity of Sikh forces of those days. Similarly Sikhs ran away to jungles when Nadir Shah and Ahmed shah passed through Punjab.

Malwa and erstwhile Pepsu had a tradition of submission to the strongest conqueror and used to Plot against Ranjit Singh and ultimately accepted English suzerainty. The Raja of Patiala handed over palace keys to Metcalf, the English agent and received back through a huge ceremony. The Sardars were playing havoc with local public and in Amritsar alone, there were about 20 Sardars simultaneously collecting cess and taxes. In Rajasthan, the Rajputs were living like rats and had been destroyed by Marhattas and their own mutual infights. Then for any mutual fights, these Indian kings started using British soldiers

as mercenaries as they considered themselves and their soldiers unfit to fight. What could be the result of this hopeless and pathetic state of affairs which obtained in India, when British power was growing day in and day out. They destroyed India and Indianism.

The Cruelty of Dual Rule

Britishers hold that people welcomed their rule. It is correct to some extent as applicable to the start of British rule, as that was a period of complete chaos, plunder and human insecurity. After Aurangzeb i.e. 1707, the Mughal empire disintegrated and the entire land passed into the hands of regional rulers like Marhattas in west, Rajput in Rajasthan, Sikhs in Punjab, Muslims in residue. These new kings fought less with kings, rather they avoided direct confrontations of armies and indulged in looting and killing of innocent people. This was unprecedented, not even done by Muslim invaders. History is full of such atrocities by these kings on masses, during 1717 to 1857, the period during which Britishers established as Imperial power in India. As against this, the Britishers in the first phase only dealt blows on kings and did not bother the masses directly and therefore, no doubt there could be a reasonable ground with Indians to have welcomed them as lesser evil. But this is also on record that the British Government in India was only satisfied with paramountcy and keys to treasure, the businessmen that they were and therefore, did hardly disturb the monstrous kings out of their luxurious cells, once they surrendered.

Britishers only reconciled with the brute princes by demanding the half cake, but the princes kept their full cake for themselves and prepared another for English and thus it were people again who were squeezed to feed the white elephant. No sooner kings surrendered and British came in power, than their veil of a reformer was removed and they came as the worst enemies of the people. The Indian kings of that age preferred and underwent all types of humiliations to preserve their title and richness. These kings were puppets, slave of a petty official called resident, who represented the English Government at the Court. He was a watch dog on actions of the kings, and would even interfere with petty family affairs of the kings. One king could not deal with another without the permission of the English. A resident in name, he was a super boss and an institution of corruption and confusion.

Yet to please the people, Britishers maintained the dual Government, better would that have been, if they had annexed the kingly states outright.

There was always treason, crime and immorality all around these states. Lawlessness and brute injustice was the very foundation of rule. In 1947, there was oceanic gap between the people, society and economical developments of Indian states and British ruled area. Kings were themselves immoral, superstitious, corrupt and slaves, what good could they make of their subjects? People of India, what they are today, are just the crushed lot under the iron feet of inhuman kings of various periods from Ashoka to 1947. Indians, by instinct have become hero worshippers in the course of slavery and atrocities by indigenous and foreign rulers. Although they suffered, yet praised, respected and worshipped the rulers of the time. Knowing all immoralities of the rulers, they could write off the same in their cases. As it was centuries ago, the same it is today.

All rulers of India behaved alike to degenerate the Indian public in one way or the other. In that probably Muslim rulers were more sinned against than sinning, in as much as if Muslims meddled with the religion of Hindus, what was the conduct of Ashoka onwards among Indian kings, were they not enforcing new religion on people by stick? The people forced to change their convictions, suppress their instinctive aspiration by the ruler, cannot maintain human values on either side. That has been the poor lot of Indians. The character, once corrupted cannot be redeemed as a person falling from hill top cannot climb back from middle. If survived, he may climb but once on earth he has to touch the low.

It is most important to see that the rule of British had a different pattern and impact on Indians than what the muslim rule had. British rule everywhere was stereotype, be it Burma, Africa, China, India or elsewhere. It has been metaphorically most aptly described by the Chinese King to Burma king in 1836, when he opposed the presence of English resident in Burma court, by comparing English to a "peepal" tree, whose small seed once dropped on a building by a bird, grows up huge and leaves the roots down to the masonry and breaks down the entire building. This is exactly how Indian kings helped establish British rule in India.

The British Strategy of imperialism

English rule in India had two independent and distinct phases of effects and enforcements, each for kings and people. For kings, the first phase was to befriend them, divide them and make them fight each other, helping one or another of the two and after destroying their power in their mutual fights, made them dependant on English, who would have concessions and subordination from kings. Second phase was to depose them on some pretext or force and annex their kingdoms. The total drama with kings ended in 1857, whereafter there was no annexation and status quo as in 1857 persisted upto 1947. With people first phase was making them poor subjects and slaves, economically, socially, religiously, educationally and administratively which went upto 1857. Second phase was to crush, divide, appease or punish them only to circumbent and sabotage the struggle which ended in 1947. In this drama, kings gained and lost and people lost and gained. But this is only to say politically and on all other counts, what people lost may not be regained even in centuries to come.

In a glance at India, when British came or earlier when portuguese, Dutch and French came, India was still very rich, with main power of Mughals, in its elegance without any equal in the world over. These Europeans came as traders, mainly in spices, which was the top need of human food in Europe. They had to consume the stale meats during six months, failing to keep animals alive in winter due to shortage of fodder and spices could only help them. The trade in spices, was very paying and one after the other, they rushed to India, where they were dazzled by its prosperity, agriculture and industry. The Europeans also fought with each other in rivalry and jealousy, in which main contenders were English and French in Pondicherry and at the same time both having stations at Calcutta, the race for monopoly came to heads. At a time, when India was a free land for anybody, after disintegration of Mughal Empire on death of Aurangzeb in 1707, the French under Duplex and Lally and English under Lord Clive, proved natural intriguers to wrest the rule from Indian Princes by clever jugglery of inciting one against another. After Aurangzeb, Mohammedan rule in India, had decayed from Empire to local Nawabs who were degenerates and unbecomeable of a ruler. This provided a spring of water in the already spice hungry mouths of Europeans, and strange than fiction, as it may look, the traders became contenders of crowns and they appropriated.

It is a mistake to attribute British success to the bravery of the English as facts everywhere have revealed that Indian princes were destroyed by their own mutual conspiracies. The bravery as enshrined in history for Clive, is a trickery and treachery. The success in Trichnapolly and Arcot was clearly due to the connivance of Mohamad Ali, the Nawab with English. What could have been his fate against Saraj-ud-daula, the Bengal Nawab, in Plassy battle, had the Nawab's own Minister Meer Jafeer not connived for coup and treason against Nawab. It is a false history that Nawab was fought by 3,200 Englishmen against 50,000. The fact is that the Nawab became a prey of high treachery of Meer Jafeer and had to abdicate without any fight, in favour of the villain Meer Jafeer who paid ten lakh pounds to English in instalments. This has been the general system of British game in India in the beginning to rob princes, create infights and thrive at victor as well as vanquished.

The most outstanding gift of English to Indians was corruption, bribery and treason, which Indians had always abhorred rather than having it in society. It is in British history by English authors that after Clive, the English fell like vultures on briberies, in Bengal under Meer Jafeer. To improve, Clive was again called, but Clive, who had initiated corruption and bribery in India, became a victim himself and as one thief tells the secrets of another, so was Clive himself entangled. He was tried for corruption and the Lord, the evil genius had to die through ignoble suicide.

The Helpless Exhausted Indians

Lord Clive is known as champion of imperialism of English and Macaulay had too many good words for him, and therefore, Clive's game inspired every new Governor General. Whatever was witnessed after him upto 1857, is a blend of his cruelty and treachery everywhere in India. English incidentally saw such an atmosphere in India, which was one of chaos politically, foolish rulers presiding over extra submissive subjects, who were more engrossed in their own degenerated rituals and superstitions little concerned with the organs of Govt. Their tears had dried up from exhausted eyes after weeping for centuries with benumbed limbs, which would not pain on further blows.

The English naturally, therefore, nourished the feeling that they had superior customs, manners, etiquettes, laws and administration, military techniques and mocked at those of

Indians. They considered it their birth right to get the service and submissions of Asians to further their interests. They branded all Indian kings as tyrants and always professed it as their mission to emancipate the Indian people from this tyranny. These people of England, who had not seen their own land producing more than potatoes, were thrilled to see the prosperity of India in agriculture and industry. They bled India white and as is manifest, their sworn services of emancipation of Indians left the country with barren fields and closed industries

Unpolitical people get unpolitical Governments to rule them and people submitting to every rule get the end of a good rule. The British wrath befell Indians through the agency of kings, who were neither patriotic nor humane. From Burma to Afghanistan, the British empire created between 1817 to 1857 had identical history of kings first playing in the hands of English and then entrapped and stripped off. The British behaved with Indian like a cat, which plays with the rat before killing and eating it up. The simple device was that the English East India Company, would involve itself in disputes of Indian kings and emerge powerful and then would make Indian kings subject to subsidiary system under which the king would keep an English resident in his Court and shall maintain forces for the use of British Company.

The British Treason

This permanent spy (resident) would find a suitable time for English to find fault with the king on some pretext to annex the kingdom in company's territory. The fault to be found for annexation of territories was also not far to be fetched. It could be by "Lapse" due to king dying without a successor, maladministration, non-payment of tributes to English, bad treatment to resident etc. But all this was excuse and one can easily see through the hollowness of these pretexts

The English mode of grabbing power was novel and notorious. They would enter a king's house through gestures of friendliness and gentleness. Create circumstances of involvement and forcing a treaty of equality in gesture but subsidiary in substance by showing their paramountcy, followed by resident in the court under suzerainty, to play intrigues, coining allegations of maladministration or insecurity to pave

way for annexation in their kingdom. Then they had found another peaceful way of annexation by "Lapse". It is surprising but it is on record that during 1826—48, as many as 26 kings lost their territories to English by Lapse and still surprising is this calamity that most of Indian princes had ceased to get a child to succeed.

A strange wave of impotency indeed in a short given period? Or shall it be taken to have been done through drugs on foolish kings, by the imperialists? This Lapse may be elucidated a bit. In Hindu law a king could adopt a child to succeed him and this was recognised and accepted by British Government in India in 1725 but as soon as chance came, to name few Stara, Jhansi, Nagpur, Sambalpur, Tanjore, Carnatic, Berar, Sikkim, English refused and took it a chance to annex the territory by way of Lapse as in suzerainty, succession had to be by sanction of British company.

The hollowness of these self-styled reformers is further manifest from their conduct in Bengal, where Nawab, whose ancestors were responsible for establishing English in India, with whatever they had, was badly insulted and reduced by Lord Dalhousie on mere pretext of acquitting two accused, of course, acquitted by highest court and approved by Nawab. Same intrigue, blackmail or treason was the real weapon with English everywhere. Thus in Sindh, to survey the country, which was peaceful under Amirs, a pretext was played by King William of England by sending horses as gift to Ranjit Singh through Sindh to survey it and later attacked and captured it. So treacherous operation it was that a treaty was in progress through Outram with Sindh Amirs, when stealthily, Napier attacked Sindh and captured them in peace. In Afghanistan too the game of treason and tyranny was no less, when failing to get treaty with Dost Mohammad, Auckland incited his younger brother Shah Shujah, attacked Afghanistan and deposed Dost Mohammad, not through valour but bribes.

Cunning and Callous British Imperialism

The brutality and corruption displayed by English in Afghanistan is of the worst specimen. The wars of Burma condemned even by English historians as imperialist hunger, were the most heinous in character. After the capture of lower Burma, English wanted entire Burma. To accomplish that the Governor

General called for false complaints from British traders in Burma for bad treatment and utilized it as pretext to capture and annex the entire country. Crores of rupees of Indian exchequer were spent and thousands of Indian soldiers were killed in these wars. Raja of Mysore was charged and dethroned for not paying subsidy for 3 months but later when record was seen, he was found not at all in arrears. The Scindias of Gwalior were robbed of, by dirty game through resident, who created a fight between Maharani and her adopted son. For Punjab also, after Ranjit Singh the English planned day and night to capture. It was so unscrupulous, that they were preparing to invade Punjab when Sikh soldiers of Maharaja were fighting against Afghans for the English. Mr Clarke played the game, divided Sikhs, Rajput Generals and got killed each other including Maharaja Sher Singh. Punjab was only captured by creating chacs and mutual infights.

The game of imperialism was likewise with Sikkim, Tibet and Nepal, on one pretext or another like wolf and lamb story, the poor humanity was crushed, killed, humiliated and made to pay very heavily. That cost them the bare loaves of bread as these people always had a poor livelihood of bare two square meals which even were snatched away by the monstrous imperialism for their luxurious life of London. One may simply ask, what wrong, these poor people or theo-political leaders like Tibet Lama, or Amirs of Sindh or others, just frogs in a pitcher, an isolated life in a shell, which they were leading, were doing to the English so as to call for their stormy wrath on their petty nests in isolated woods?

The people engrossed in their religious way of life can never face the people with sword who have sold religion for the benefit of their carnal comforts. A wrong can never be answered by even a score of rights. A villain is neither with right qualities of head nor heart and thrives when confronted with intellectuals. Wisdom is appreciated by wise and fools spit on wisdom and make the wise look a fool in and out of their company. Wisdom prevails against wisdom and a fool can break the head of a genius and claim his victory.

This is what happened in India till 1857. The power in the hands of foolish kings was hardly safe when English felons entered the ring. Indian people were as intelligent as they are ever known to be but were isolated, unconcerned and unindulgent

in political power struggle, a sluggish attitude which has always ruined them. In India, whenever the intellectual class has come forward in political field, the country has redeemed everything lost even in centuries but once there is a peace and affluency, the intellectual class goes back to the cells of luxury leaving everything in the hands of idiot administrators who speed up the destruction of society and its peace. Then only the intellectual would come out to collect the debris to raise the edifice of nation.

The Barter of National Honour

This has happened time and again but as life is short, one generation enjoys and other pays for it without remorse and regret as the one who slept over destruction is not there to suffer for the results. Hardly one generation can amend and redeem its own follies and live to enjoy the fruits of sacrifice. What happens is that those who spoil, die in spoil, those who sacrifice die in sacrifice and those in whose lot fruits of sacrifice fall die enjoying fruits, squandering and giving place to another repetition. Throughout the history, the same pattern of character of intellectuals in India has repeated itself by leaps and bounds, typically Humayun type, who despite his best qualities remained in luxury or destitute for his own character of extremes. So till 1857, when Indian intellectual and reformer, was enjoying the peaceful life, the kings, who were the worst products of palaces, whether Hindus or Muslims all alike, were bartering away their honours. They were little knowing, but knowing at face, that what they were compromising was not their person and personal but the honour of the land, the heritage of their uncompromising forefathers and the untold pains of their sentimental and intelligent citizens.

Kings Enslaved Indians.

One feels enraged to see a foreigner capturing one's house but one feels broken, in pain and sorrow, when one sees that the head of the house has himself compromised and surrendered it in foolishness. Much can be attributed to savage and barbarian on slaught of English to ruin this land but more responsibility for the British triumph rests with Indian Princes and Nawabs. A dame attracts everyman but it is she that gives way and for that matter English were no doubt, fascinated by the richness of India, its revenues, its production and political vulnerability.

Still these handful of persons coming from oceans away, like caged wolves toiling for livelihood could never rule the vast land and destroy the enchanting gardens, without the Indian kings who had not tamed them yet let them loose. Whatever Indians suffered at the hands of British rule, was the doing of Indian Kings and aristocracy of that age.

Thus Chhatrapati Partap Singh, the last successor of Shivaji, approached the East India Company to help restore his ancestral Kingdom from Bajirao, the Peshwa. This struggle, started thus between the English and Marhatta ultimately ruined Marhattas i. e. Peshwas as well as Partap Singh and rule went into the hands of the English. Holker sought to destroy Gaekwad through the English and Gaekwad was arrested publically in the name of welfare of the people but later Holker also met the worst fate. As back as 1749, we find Chunda Sahib engaging French (Duplex) to wrest the throne of Carnatic from Nawab and same was repeated in 1751, to remove Nizam of Deccan, by a usurper with French aid. On the other hand the rivals of Chunda Sahib, (son of late Nawab) approached Clive and thus the cause of Indian Princes was being fought between French and English on Indian soil due to the foolish Indian Princes. The foreigners were confiscatory commission agents charging entire subject of dispute as their commission. The Avadh ruler Suja-ud-Daula asked Warren Hastings for military help to capture Rohil Khand and ultimately Avadh was also destroyed and annexed by the English. The king of Coorg was plotted against by his own sisters in collusion with the English and destroyed. In Sindh (Khairpur) Ali Murad the brother of Amir Rustum was in connivance with English, like Afghanistan where Shujah was in league with British against his brother Dost Mohammed. In Punjab, while Ranjit Singh was alive, Malwa and Powad Princes of Patiala, Nabha etc. were requesting British to destroy Ranjit and after his death, his own wife Jindan invited the English to attack Lahore and all those hosts were given justice by British through worst punishments. The story of Bengal, Mysore etc. are alike, which only show that the Indian kings destroyed each other by thrusting paramountcy on British.

As the English went on expanding the territory and putting down the Indian kings one by one, having lost any fear from them, they still were afraid of Indian people and Indianism. Therefore, they went on taking measures to crush these virtues of the people. At every occasion they discounted a wise

Indian in power and replaced him with mediocre or even below average man and for that matter if some king was having a wise and able minister, the king was asked to sack him.

People Unenslaved and Uncompromising

The trio of Governor Generals, Clive, Dallhousie and Curzon must be remembered in India for callous, selfish and treacherous conduct of imperialism, perpetrated on Indians. The revolution by people in 1857, saved the kings from further onslaught and they became permanent stooges of Crown and monsters for Indians till 1947, when they shed streams of tears on the exit of British Masters.

The phases of British crack down on Indian people started where kings fell like house of cards, but to the surprise of British people remained unenslaved, which pinched them like a thorn on left of their chest. Before coming on exactly to the repression of the people, the greatest failure among the kings may be analysed, which was of Ranjit Singh. In all departments of military power, he was better placed than British, which is apparent from the first Sikh war, in which a divided and tottered army fought the British and there was stage in war when Hardinge had declared the war lost and himself dead, but thanks to the treachery of Sikh Generals like Lal Singh, Gulab Singh, Tej Singh, who left the army leaderless, without rations and removed boats for the retreating Sikh army, which has no parallel in history. It is anybody's calculation that if such disorganized army could fight English so well, the same army under Ranjit Singh would have destroyed them. Specially, it is pertinent that Indian kings like Nepal, Holker, Dost Mohamad etc. who sent their armies to help Sikhs in war, and Nawabs and Marhattas, wanted Ranjit Singh's leadership to remove the English from India but Ranjit Singh always refused. Throughout his life he remained under inferiority complex qua British. He captured upto Thanesar, but warned by British, he retraced, in Sindh, in Malwa, in Afghanistan everywhere he yielded to English threat for nothing and ultimately said many times that map of India will be red before long. In fact, he had written the fall of Sikh empire in his will to be effective on his death and same happened. With his last rituals, Lahore became a hell, where highest intrigues, indiscriminate murders, loot and plunder became the order of the day. His allergy to Sikh nobility and extra dependance on non-Sikhs brought an open revolt of Sikh soldiery and with corrupt queen

and infant prince on top, it was just courtesy conquest for British. Thus the fate of Indian leadership was sealed.

The people, as said, still held out their entity. It was a bigger problem for British to woo or suppress the people than dealing with the kings. It is also fact that kings only suffered little in status by submission to subsidiary system, but otherwise, British protection was a boon to Indian princes, who were otherwise an insecure lot and always under a constant fear of war with neighbouring state. As against this the people of India had to suffer injustice, poverty, starvation, insecurity of life and property, suppression of religion, education and all human instincts at the hands of Britishers, who killed Indianism and not Indians. They smashed virtues and not bodies.

People and Tyrant Rule

Kings can forget the tyranny and cruelty of the rulers but people have never forgotten and at the first opportunity, the people take the full account of crime and give the worst punishment. The people who can suffer uncoded cruelty have no codes to return the punishment. History has told us that the tyrant rulers had to pay for the tyranny with compound interest, although, as already said, life being short, sometimes the posterity has to pay the debts of forefathers while sometimes posterity enjoys the fruits of sacrifice and toil of fathers. In public rule, immorality has always recoiled on the ruler.

Rare has been a case in history where cruel ruler has been followed by his three successful generations, because a blind man may walk a distance seen by him before he was blind but shall kill himself while walking over the one, he never had seen. Blinded in youth knows more than the born blind. The royal bloods forget the sufferings of their parents but poor people do not, because they receive even the fruits of the sufferings in inheritance.

The British atrocities on the kings of India, no doubt, pained them but they forgot the same, rather some were drowned in tragedies, some had no next to feel and some consoled themselves, as capable to deserve only that much. The game of kings was such that they were used to it, but it was for the first time in India that people were made the real target by the English Govt. and more so by the English people. Indian people suffer-

ed so much that during British period they lost the confidence and self respect to be called Indians. They hated everything that was Indian. An Indian started hating his own thousands of years old way of life, his dress, his eating habits, his social orders, his customs, his parents and Gods, language, music, food, and Indianism. So much so that an Indian felt ashamed to be called an Indian. Once comment on a youngman in his face that he is like 'angrez', in any damn thing, and see how flattered he is. The parents feel proud to hear their little child chirping a small English word. This did not happen in muslim rule

Who did it ? Are these Indians themselves at fault ? If not how all this happened ? who guided Indian to put on a dress of trousers most unsuitable to the climate of India, where sweat within the thighs troubles the Indian to the extent that he feels pleasure to shut himself in summer noon in his bed room to put off the trousers and be easy in his natural demand. Why an Indian puts on the tie knot, when the climate requires him to have the neck free and open and when his pleasure lies in undressing his neck ? who induced the Indian to use the fork and knife to eat without telling him that it was started in west due to cold weather when one could not expose the hands to cold and had gloves while taking food ? Why did Indians have the copy of British drawing room decorations without understanding that natural scenery decoration within the house because that small country could not afford to have it out of the house ? Why Indians replaced their centuries old head covers with British hats. How did Indian aristocrats feel the necessity to have that stereotypical tight dress for the horse riding like English Sahib, when Indians had been riding the horses for thousands of years in their own dress.

Why should an Indian feel proud to own anything imported and why condemning everything that is Indian ? Why flat white skin colour of foreign lady is a welcome sign for Indians and why the elegant wheatish Indian beauty, the food like, the mixture of earth and heaven, the neutral of positive and negative integration of desert and ocean, the separation of night and day, the meeting of dark and white, is ignored and condemned ? who has bid farewell to the realities to entertain and respect the unimals in that phenomenal Indian sacred choices. Who made Indians drowsy to imitate that much, as to kick the bosom of the beloved and crush the arms of the mother and to leap in that dark where old broken bones remind them the warmth of lost youth.

Who killed Indianism in an Indian ? Who made him a degenerate, a caricature of greatness, a clown in the audience of half grownups ? None chooses to be so of his own, nor can one be forced to do so and certainly Muslim rulers could not and perhaps never tried. The English and their ready stooges among kings and aristocracy sped the game into actuality. This is the inherent right of the people to know the ills and diseases they suffered from with causes and none but God can conceal the same from them for long.

The Indians suffered at the hands of British rulers in unprecedented degrees. They served Indians with delicious slow poison of degeneration and brain drain. It would have been chivalrous for the English and blessings for Indians if they had killed all the Indians rather than making them strangers in their own mother land. In many respects, British exploited and plundered India more than any of their other colonies. Financial loss however, is easy to repair but loss of social and national values is an incurable ulcer in the body of a nation. The British inflicted one such, and crushed the homogeneous nationhood by creating a section, mad after English things., thoughts and manners and who have been condemning and cursing the exit of British rule from India, shedding tears for them.

Morality Killed

These protagonists of British rule and apologists of its repression have many goggled visions to narrate, particularly the high standards of integrity and justice of British people and their blessing to modernize India on Science and technology etc. This view is itself the product of ignorance, shallowness of knowledge and education and downright national sickness. Britishers must be honest, judicious, gentle and pacific but what they were here for Indians, was the worst specimen of brutality. They behaved in India with utter corruption and arbitrary laws and administration. The corruption which has ravaged India by now, was taught by them to the petty Indian officials who, when became full Sahibs are just the legatees of English rule. when they came in India, there was no such corruption in public offices which started in English Raj from Driver and orderly of the Sahib. Those who see India modern under British Colonization, do not know that as per reports of English themselves India was top in Industry and agriculture and British found it impossible to compete in quantity and quality. The

forces of Maharaja Ranjit Singh were as modern as English, before Punjab was captured. Rest assure, even if English had not ruled India, she would have been more prosperous and modern. All those scientific devices which are in India would have been supplied by them like hawkers. After 1947, is it British, who have prepared aircrafts, Atomic devices for India? If India supplied knowledge and material in past, she can well borrow some now. Mankind has learnt from each other. English only improved India where they needed to make their rule secure. As per words of Dalhousie rail and road was constructed to improve the striking power of British and not as a reform for Indians.

The honesty of English can be seen from the record that when Coorg was defeated, its treasury was distributed like decoits among British Officers. Colonel Rs. 25000, Lt. Col. Rs. 15000, Major Rs 10,000 and so on. The sense of their justice may be seen from very early order of Magistrate of Agra, which runs thus "Every native, whatever his rank may be, ought to be compelled under heavy penalties, to "Salaam" all English gentlemen in streets, if native is on horse back or carriage, to dismount and stand till European has passed him" This worst order was repeated by even Dyer a hundred years later at Amritsar after Jallianwala Bagh massacre.

British boasted of "Pax-Britannica" a new era of peace, prosperity and contentment, they professed to have given to India, by delivering them from tyranny of Muslim rulers. Raja Ram Mohan Roy, a man on the scene also said so, but, what he said of the people made poor by the anti Indian measures by the English, is also pathetic comment. He was aristocrat, an English fan but none could be that cruel as were English then, to kick the people in the streets and even Ram Mohan had to taste humiliation in street. But as said he was an agent of British imperialism. No doubt kings were deposed, yet they suffered less but through annexation of territories in British territory and administration, half of the population which was being fed by Indian Kings and Nawabs became unemployed as British never took any Indian in services nor they fed an artist, artisan, industrialist, agriculturist or religious institutions which they wanted to destroy. Britishers were foreigners with different pattern of administration and had nothing to offer to Indians except hatred, destruction, unemployment, starvation

and extortion. Wherever British rule went, half of the population became beggars next morning, by shaking the centuries old social system.

The rest of the half population affluent through production was destroyed by other devices. The land revenue was increased and was changed from kind i.e. share of produce, to cash payment, which ruined both the farmer and the peasant. Lands were snatched away by exploitation. Small farmers were asked to produce (sanad) document of title to land, which naturally none had and land was forfeited to the Govt. The Ryot-wari system ruined the farmer. The civil litigation as per English new administration was very costly and long as compared to that of Indian Kings. New litigation killed a man before his case was decided. People could in past at least approach king and tell their pain. Now none could tell and hear anything and thus there was no scope of justice.

The law of English, hardly suitable to India was enforced. Young boys from London schools were made administrators. The executive and judiciary in same hands were raped through such young unexperienced boys, who knew nothing about Indians except a lesson to hate and crush them.

Callous Law, Courts and Justice

Court language being English, it became a centre of exploitation of poors. Police system started by English was mockery of human values, a monstrous affair in which police was nothing but a licensed organ of decoits. In this "Daroga" system, an investigation of crime was such that criminal would bargain the crime and escape and some innocent poor was involved and punished and British never minded it.

Industry Ruined

On one hand agriculture was failing through British repression, and on the other industry was made a prey of ruthlessness to help industries in England for marketing English goods in India. English historians admit that when they came to India, this country was industrially more developed than Europe. In mineral and agriculture, India was found at top of world by them, which all was systematically ruined. Silk,

cotton and calico industry of India which had no parallel in world, was brought into straight competition with English goods by levy of almost one hundred per cent duty as against 3 to 5% on English goods. That threw out Indian industry and industries were closed within 20 years. People ran to villages to get livelihood in agriculture which already had been put to crisis. There are no traces of huge cities on map now, where 150 years back, half of Indian populace lived. Urban life was ruined by destruction of industry. Look to the speed after destroying Dacca muslin industry, within ten years, English muslin import rose from 6 lakhs yds a year to six crore yds. Similarly Iron and salt industries were destroyed by putting in unequal competition.

The Gift of Poverty and Destruction

The entire country became agriculture colony. The motive was to push all Indians out of industry to land, where they should produce raw material for British factories of England. They succeeded and almost entire Indian raw material went at dirt cheap prices to England and finished goods even upto a needle and thread would again come to India from England to fleece the bare skin of the people. Then tea, indigo and opium plantation, a great source of income was snatched and given over to British spoils, who treated erstwhile planters, now in service with them, worst than slaves. People ran away from industries and cities came to rural agriculture, where the crisis was bigger as after paying land revenue in coins, nothing was left with them. Cash/Coins were rare and disposal of food stocks to pay land revenue was just an extortion. Left with nothing to live on, some people joined small services and there the value of a man was less than a stuffy goose. Many Indians of high bloods joined army where they could never get a promotion and maximum salary was Rs. 9/- P. M., out of which after paying for uniform and other deductions, a soldier would take hardly one rupee to his family on pay day.

Nation of Beggars

Governor General writes in 1934, "The misery hardly finds a parallel. The bones of cotton weavers are bleaching the plains of India". In 1832, R. M. Martin observed. "Through Export of cotton goods to India, many million of Indians have

been ruined". All this happened in mere 50 years, from a rich affluent nation, a crowd of beggars and destitutes emerged. The golden sparrow turned to a mere clay skeleton. These beggars, which even now are sitting with stretched hands all around are the product of that political and social genocide. Even out of these destitutes, if somebody earned something, a tax on trade and profession called Mutarfa was recovered, the assessment and recovery of which was crude corruption.

India Squeezed

The economic drain on Indians was such that salaries of English were huge, every officer was a prince. Many wars were fought out of the Indian funds. The Afghan wars, Burma wars, which were primarily fought from and for England, ruined the Indian exchequer and bled Indians white. The maintenance of all offices in England dealing foreign affairs and India, were paid for from Indian money even to the pay of a cleaner of India house. Railways, etc. made in India by British Companies became a debt and other bogus debts of crown on India, even for salary of soldiers sent to India for wars effective even from earlier than voyage to India. Their earlier emoluments were debts and compound interest on those sums was paid. Such were novel methods of loot and extortion. The account of Afghan War in British parliament by John Bright clarifies it.

Some sane Britishers were there who cried halt to the cruelty but none cared for them. George Thompson's lectures on India, were such truth, a mere glimpse of which shows much. He said, "Princes deposed, nobles degraded, land proprietors annihilated, middle class absorbed, cultivators ruined, great cities made villages, villages deserted and ruined and administration full of crimes". Motives to industry destroyed. The famine in Bengal in Clive period killed millions, while British speculators were still thinking to have more for their stocks. He also gave reasons; "British Government has robbed people of their soil, fruits of industry, Government is extortionist and unjust, leaving nothing to cultivators except evasion of revenue. The famines occur in most fertile land of globe, industry abandoned in competition, cultivation abandoned for land tax, Estates sold for value of one year's tax, people offering estates against taxes for bare one square meal a day".

The powers with British officials from Government in recovery of taxes was "to fine, confine, put in the stocks and flog any inhabitant". These are mere specimens and not history and it requires no narration of history for one can read this history from the faces of Indians, their habits, their convictions, their fears of insecurities.

Seeds of Revolution

The tyrant system of British rule had germs of its disaster inherent in it. People had lost confidence in them and loss of confidence in ruler is the seed of revolution. The rule of Dalhousie was zenith of tyranny on Indians, whose patience had been exhausted in all fields. Where life becomes a burden on life, one does not fear death. The desperate Indian people rose from ditch like one body in 1857 and proclaimed a complete revolution and termination of British rule. Whether started by sepoys of Meerut and then spread, whether it be called a mutiny, revolution or a war of independence, it hardly matters, one may call it by any name. It was a people's wrath and retaliation against the British imperialism, potential enough to throw them across the oceans. Ignited though by sepoys, it spread through poor people from city to city and village to village. The news of capture of Delhi by sepoys spread a welcome rumour that British Raj is over and thus ran a current of jubilation and rejuvenation, through the starving lot. People openly joined the revolution and its intensity and sacrifices in few months were much more than the entire congress movement of 60 years.

People Deceived by Kings and Rich

Britishers were thinking of packing up but kings and aristocracy this time again became enemies of the poor Indian revolutionaries. It is wrong that Indian kings were accomplice in revolt or they fought Britishers at that period in that pursuit, as is generally talked about Zafar and Rani of Jhansi as revolutionaries who aimed to terminate British rule. They did nothing except sabotaging the revolt of the people, till they were chosen as the victims of British cruelty. Zafar was compelled by sepoys to become emperor of India, which he accepted in reluctance and till end went on shielding the English people. Rani of Jhansi herself made a statement against mutineers, condemning, killing of Europeans in Jhansi and pleading duress of Sepoys upon her.

She even ruled the area during mutiny days as British Governor and it was in the end, when she realised that she might be hanged like other princes for alleged conspiracy, only then she came out to give armed resistance and died. Like everywhere else, even in Delhi, the aristocrats and rich people kept Europeans in their houses to help restore Govt. to British. The Rajas of Patiala, Nabha, Malerkotla, Faridkot, Jind the greatest slaves of history sent their forces to areas from Peshawar to Delhi to help British restoration of power.

The Treason by Kings and Aristocrats

The kings who joined sepoys and people in revolt and aristocracy in general, felt uneasy under the disorganized revolt and played a double game and it is in this context that people and sepoys punished them and snatched their richness at some places, which historians record as loot by the mutineers. The Anglo-Indians, who unfortunately were physically like Hindus and Muslims and a very poor lot, played havoc with Indian people by spying and fighting for British. They looked Indians and mixed with revolutionaries to get the information for English and created untold miseries for the people. Their uncharitable job for English never paid them dividends, for they treated English their own cousins for religious identity but English always despised them and hated their company. Strange enough, the concessions enjoyed by them before 1857, deteriorated after revolt. But this Indian blood proved substantial and important factor in keeping British in tact. The revolution of 1857 was a national upheaval, an expression of national anger and discontent against British rule by integrated Indianism, who had been crushed by British imperialism, but as usual the Indian Rajas and aristocracy failed the people.

After restoration of British power, the poor Indian people who had revolted but did not know how to organize the revolution, who were sabotaged and met as strangers being of different languages and regions, who were leaderless or had agents of Britishers as their leaders, were killed like insects, were hunted everywhere. The Delhi, Allahabad and many other massacre after failure of 1857 revolution were worse on common masses than Timur and Nadir Shah put together. At the instance of stooges of English, poor people who had done the sin of joining national cause, were destroyed everywhere. The revol-

ution of 1857 is the greatest triumph of people in whole of the world looking to the area and people it covered. But in this tragedy also and in its after effects, Rajas and aristocracy gained the fruits, although it was like removing money and matter from the corpse of poor Indians. The British were shattered and henceforth maintained the Indian kings undisturbed till 1947 and showered all concessions on Indian rich as classes to make them their agents to keep the English power in India.

The Punjab rajas were awarded territories in appreciation of their treachery against their own people. The aristocracy of all castes received titles, decorations, concessions and favours for having co-operated with British Govt. against people. The nectar cup of liberty was near the lips of the people, when their own brothers tumbled it down. The reason is never far to seek. Till all the communities do not join hands forgetting their parochial religious, social, economic, sectarian and historical differences, no evil Govt. howsoever, worst it may be, can be removed in India for all times to come. Better it is if evil of varieties of sects, communities or religions should be removed and forgotten to save the people from exploitation. It is good to have religion, belief or a faith, but it always carries in it the germs of bigotry, fanaticism and isolation, to which a poor innocent man falls an easy prey. Rich man, aristocracy and power hungry can never have a religion, whichsoever community he may come from. Whatsoever such one may look, take it he is a hypocrite and demagogue and is indulging in display to exploit the poor. On the other hand, at all times, poor, needy, crushed multitude runs after Gods and faiths and there even, some rich of society presides. Few words spoken or written do not change the vision of the people and cannot wash their inherent weakness. Suffice to say that had they totally cemented themselves against these evils, the history of India would have been different.

No body can deny that popular resentment and revolution had completely shaken the British crown and the crown had to move, run and recognize the Dynamic Indianism, which had been only bartered away by irresponsible rajas/sultans, with whom it lay in trust. Never before really, people of India had taken back the trust of their political existence from them. Earlier even though rule changed many times in the hands of Muslim invaders and others, people hardly involved themselves. These invaders settled in India, took it as their home, did not destroy the

economy of the country, shared political power with locals, gave quick justice, learnt the language of the people to an extent that they ceased to look foreigners. They cut their heads for not accepting their religion but did not humiliate, degenerate and brain wash the people politically, socially and economically by putting them in agony, starvation and degradation. Whereas Muslims fought and defeated kings and from people received income which their predecessors were receiving without interfering with economy, English war was on people, whom they destroyed from every angle.

Revolution Lost People Gained

Even after 1857 revolt, they did not stop de-culturisation and demoralisation of the people, rather had increased. In this revolt, they had found U.P very revolutionary and the result of the following repression is, that the blood of those revolutionaries has taken on a permanent slumber, laziness, tobacco chewing and loathsome poor life. This way they then classified and victimized Indians and made a bulk of them, the poorest in humanity. The rest, the so called high and noble blood made as their stooges, caricatures, enemies of poors and well wishers of English. The rich would be encouraged to see England and behave like an English Sahib. This class has come up as distinct, who hate their own brothers and fathers, Indian manners, Indian living and dying. After 1857, the British Govt. in England saw realities, and their representative Govt. now entered into an unholy partnership with Indian kings and aristocracy directed against Indian masses.

Indian people were never reconciled to the British rule in India. Whatever good or bad English were doing thereafter, Indians remained always uneasy under their rule, finding pretexts to revolt. Their 1857 attempt to dislodge British' having failed, they went on creating fire some time in one corner and sometime another and always kept the flame of 1857 revolution burning for ninety years till 1947, through many storms, even without fuel.

Revolution of Ninty Years

We see that continuously after 1857, people revolted against English in the teeth of brute repression. People revol-

ted against any English action and never tolerated them. Thus in house tax of Banaras, three lakhs of people left houses and offered agitation. The levy of income tax in 1861 created serious riots and defiance of British rule. Assam and Jantia Hill remained in revolt against house tax, remour of income tax and opium tax. The rebellion of Sambalpur against British rule in 1860-61, took serious proportions. The Deccan riots of 1875 and license riots of Suratpur were signs of intolerance of the people with English rule. The Kuka movement of Sikhs, although started for purging and cleaning Sikhism quite early, after 1857, became an open challenge to the British Govt. Wahabi movement likewise although existing since long, after 1857, became a people's revolt (Muslim but with Hindu symphy) to oust British Govt. The Birsa movement of Chhotanagpur, also took a turn of revolt against British Govt. The people went on increasing day by day in struggle against English, knowing little about things to come or alternative to English but they would only see English going back out of this land.

In the life of a country, years of human life are like minutes, for relativity and comparison with that of a country, and changes germinate sometimes for years in a country, before really striking and paralysing the evil. People's failure of the bid for independence or at least expulsion of British in 1857 was direct result of hatred towards the ruler more than the rule itself, which is always dangerous. Once people develop hate towards the ruler, no good measure can change their rage and hateful masses find fault in any good action of the hated Govt rather hate is the last word in human relations. A hating man can find fault in Gods even he hates but when a ruler is hated by his subjects, all the armies and armouries of the world cannot keep him in power.

The British, therefore, had lost their feet on Indian soil in 1857 but for the ugly role of national enemies and traitors in Rajas/Nawabs and aristocracy. After that Indian people hated the word "Firangi" i.e English and nothing could stop the flow of this bad blood, which carried it from father to son and generation to generation. People were not only hateful but inimical to the British rule. They were not with any alternative in mind but they were intolerant to the British rule, rest they did not bother. They could never forget the uproot of their centuries old homes their prosperity and their traditional social set up i. e. Dynamism, as they had been made nomads and strangers in their own land

by handful hungry wolves. Such feelings or perpetual agony in Indian minds was sufficient signal to the clever Britishers to understand the end of their rule, but they did not, partly of course due to the reason that the crown was too much involved internationally and India was pivot around which entire colonisation of Britain was moving. Partly, yet there was thirst left in them and yet more Indian bloods were in their sight to quench the same.

The British rule having shifted straight under the Crown and Parliament after 1857, the policies towards Indians were drastically changed, for cheating the people on false promises of sharing power with Indians. Instead they centralised and concentrated power in European incumbents for all key fields of civil and military services. Henceforth the country was controlled by systematic purge of nationalism among Indians, by creating gulfs between Hindus and Muslims, various Hindu castes, rich and poor, on language, provincialism, favour and disfavours to various sections of society, south and north, on religious creeds within the same religion. In short, they hated co-operation and affection among Indians on any forum and explored these devices through a complete division of Indians to the convenience of their rule. The revolution of 1857 had created mutual distrust and prejudice in the minds of both Indians and Britishers, so from various angles British rulers controlled and consolidated their position through all anti-Indian measures mainly to curb poor people's resentment because revolt came from them.

To accomplish that, English troops were increased, posted in artillery key positions and stationed every where as watch dogs on Indian sepoys. Indian recruitment was decreased and screened and at no regiment or company, the sepoys of same area or caste were kept. Rather the composition of companies were such that sepoys remained strangers inter-se for language or sentiments or diet. They were kept in forests away from civil population and news-papers or visitors were not allowed to reach them. Arms were snatched from people and they were allowed to remain uneducated, superstitious, low living and diseased. Ignorance, beggary and poverty were encouraged and rather grafted into the society and that pleased the English.

Rajas Nawabs in balance were given rule in perpetuity looking to their services in quelling the revolt. They were allowed to perpetrate cruelty, debauchery and jungle rule on poor but

militarily they were also crippled. Henceforth East India Company ceased to exploit India and instead a nation and people started economic, social and cultural exploitation of the people of Indian nation. British capitalists made huge investments in India and earned fabulous profits and robbed India of all the indigenous enterprise.

Of all this, Britishers forgot or intentionally ignored that people although cowed down in 1857, had tasted or at least conceived the movement for independence and no inhuman repression could stop them from carrying forward the flame of liberty in their hearts.

Nation's Determination for Independence

Intelligensia, big business houses and millers now came forward with demands and a process of national rejuvenation and integration got set in, which gave birth to national movement for liberation. It is here, where every sane Indian must be obliged to England that at least with the best of their anti-Indian campaigns they created by mistake some children of Indian origin and society, who professed and really adhered to their Indianism yet got imbedded in English heritage which itself was independence loving. Some boys of aristocrats even, who had lost the Indianism and adopted Englishism, which in its turn was independence loving, at least came to hate slavery. In this transformation and synthesis, India got Indian sons, who although English cultured, yet not finding that respect for them in England, chose India as a field to satisfy their English instinct and love of liberty in this land. They aspired for that India where Indians could live as proudly Indians and proud of Indianism.

The torch bearer of this renaissance and rejuvenation was Bengal, nationalist and patriotic as ever. Bengal threw up the greatest teachers, leaders, reformers and geniuses in quality and number, towards the close of nineteenth century. There was great turmoil in Bengal after 1857, and no wonder, out of churning, there always emerges a concentrate, a nectar, a hidden aspiration of multitude and a latent goal of the people. Nations cannot attain anything without a leader, even if all the citizens become bloody violent and the need gives birth to the needed. The failure of 1857 revolution had only exhibited lack of leadership and the following years only filled this void too well, when

greatest stalwarts like Vivekanand, Rabindranath Tagore, Arabindoo Ghosh, Bankim Chander, Balgangadhar Tilak, Gokhale, C. R. Dass, Lala Lajpat Rai, B. C. Pal, Surinder Nath and Malviya, followed by Mahatma Gandhi, Subhash Chander Bose, Jawaharlal and many satellites and tutored leaders of Gandhi, arrived. Most of them were products of England finish. But all these greatmen were inspired by the people's 'Swadeshi' movement in Bengal, a follow up of boycott movement, ardently developed in Bengal, since 1874. Necessarily of Irish origin, the boycott of British goods in India, was used as a weapon against British hostility towards the Indian industries. Then at every occasion resentment increased against British policies in India.

The boycott of British goods with its counterpart "Swadeshi" i.e. use of indigenous goods instead, caught the national imagination only after Bengal, where in retaliation to the partition by Lord Curzon, people made it a fundamental word against foreign rule. The Swadeshi ran from Bengal, and in no time became the symbol of complete independence i.e. Swaraj. The movement of boycott and Swadeshi was people's movement in which students and teachers came out openly in 1905, went bare-foot to the Schools and Colleges and discarded British goods. Cobblers refused to repair English shoes, cooks refused to serve English Sahibs, washerman refused to wash English clothes. Students and teachers picketed shops selling foreign goods. Priest class played the greatest role by going from door to door and stood the wrath of British Danda. People made their God word "Bande-matram".

Dynamic Indianism Recalled

This is precisely what had been taught by Dayanand also. In this people's movement, what was most potential and defiant was the spiritual consciousness, a phenomenon of selfi identification among Indians, who had come to recognize themselves and their Dynamic Indianism. The giant had slept for ages and this period was particularly a period in which after years and years, India gave birth to a score of great sons, who went behind the smoke screen of ignorance overpowering the nation, and came out enlightened to tell Indians, who were they? Once people were reminded and disturbed from sleep and slumber, Indians discovered that lions had been chained in sleep by jackals by clever moves. After exit of Curzon from India, British had always half

their baggage at the deck and the forty years spent by them in India, were just spent due to appeasement and stoogic policies of moderate politicians. For people, the Bengal alone had announced the quit of English after 1905 and country was following Bengal in every move. How Bengali Indian could muster a strength and stood up like one man against the world power is manifest from the record of that period in which such great teachers like Swami Ramkishan Parmhans, Swami Vivekanand, Rabindra Nath Tagore, Arabindoo, and chain of others upto Subhas Bose took birth at that small patch of Globe. They taught the Indians their heritage and dynamism.

To Indians they told Indian universal religion, Indianism and Dynamic Indianism. This flame, which they lit could not be extinguished by all the oceans of British resources and cruelty. Once the slavery of soul was put away, no power could control the inherent Dynamism of the people. In no time the Bengal caught the imagination of whole of India. But before long this craze for spiritual independence ceased and gave place to political strategies and academic struggle. Unfortunately, that could not awaken masses from spiritual slavery and its effect.

It was in this atmosphere of Calcutta, that Indian National Congress was founded, which after 1905 Swadeshi movement of people, came forward to ride the crest of people's resentment against British yoke, in which Swadeshi itself had transformed into national movement. Thus boycott and Swadeshi, which was a passive resistance against a military/police rule, devised and practised by the people, became the non-violence "Ahimsa" weapon of congress and Gandhi, ultimately.

The influx of ideas and ideology evolved in the continuous movement of Bengal people was not of any dogmatic or cut to specific yard stick and was a people's restlessness, uneasiness and hatred to English rule. As already stated, the genius of Bengal enlightened by the Dynamic Vedant philosophies had put the level of political thinking of the people very high. The reformers of the day carried the feelings of the people to spiritual plane. Arabindoo called Nationalism as "a religion that has come from God-it is religion by which we are trying to realise God in a nation and in our fellow-countrymen". This was conceived by Lala Lajpat Rai saying "Our first want is to raise our patriotism to the level of religion and aspire to live or to die

for it". This call of devotion, spiritual colour and transcendentalism in patriotism towards motherland, prepared millions of people for sacrifices at a spiritual level, at a level, where the legs do not shake before the altar of guillotine. Till then it was people's movement against a tyrant Govt, without dogmas or shapes and forms and of which the English Govt. was in real fear as in execution, people's move is always crude and English always feared such an end.

Indian National Congress

English, therefore, encouraged the formation of Indian National Congress, a cell of learned people which could deal with the Govt. on administrative reforms and control the struggle rampant in streets. Congress from its birth was a hotchpotch of variant philosophies, ideologies and people with cross thinkings, and no doubt, at start it only contained rich aristocrats in membership. From the very start it became a coalition of extremists and moderates, which it is even today and remained always in its entire life, since 1885. It has been a mutually fighting house, wedded to only mutual convenience. It became popular based and no doubt at the top it always had genius of the land, whose contributions made it most suitable to the diverse land academically and ideologically, but implementation through bureaucrats and unvirtuous lower leadership left little of that all, to its credit.

The first sample of this organisation, a party then, was seen in 1905 Benaras session where one group of extremists wanted to ventilate the People's aspiration and revolt through boycott and Swadeshi, while other of "Moderates" was pro-English Government and wanted to welcome British Prince coming to India. In 1906-1907 session, when people were choosing the last resort of violence for ousting English, Congress fought with each other. Whereas Arabindoo, Bal Ganga Dhar Tilak, Lala Lajpat Rai, Bipin Chander Pal strived for resolution against British rule and in favour of boycott, Swadeshi and independence for which they were called "extremists" the so called "moderates" Ferozeshah Mehta and many others like Gokhale, Malviya, Surinder Nath, S. P. Sinha and Bhupinder Nath toed a line of appeasement towards English masters. Both wings quarrelled at Surat Session. exchanged Jutis (shoes) lathis and abuses and only police had to control the Pandal.

Congress, therefore, split at that early age, which was engineered by Morley, the Secretary of State for India and Minto the Viceroy, through Gokhale alongwith Surinder Nath, Ferozeshah Mehta etc who were well wishers of British Government and only craved for reforms in the form of a colonial self Government whereas people were crying for independence. The moderates complained to English that people specially the younger generation was rallying round extremists and to check them, moderates claimed their right of reforms. The British were befooling all. They threw extremists out of Congress through moderates, alienated Muslims from Hindus by encouraging them for allotment of separate electorates of equal members as Hindus, making Harijans, Anglo-Indian, Parsis, Sikhs a separate lot and sad as it looks today, the moderates in Congress were abusing Arabindoo, Lajpat and Bipin Chander Pal for "Political extravagance" for their claiming independence.

The English who had lost the grip on India, redeemed the same through divide and rule—a policy which after 1906, became the main plank of British stay in India. They divided everybody Hindus, Muslims, Sikhs, Christians, Parsis, Anglo-Indian from each other, and within each They divided organisations like Congress, religions i. e. Sanatanists from Aya Samaj and so on and in the end divided India in hope of future fishing.

There was a regular section in India, in every walk of life who was a strong stooge of Britishers and who afforded them a stay, otherwise British would have been out by 1910. British Government as is apparent from "Recollections" of Morley, favoured and helped the moderates under Gokhale to oust the so called "Extremists" and stifle the movement of the people running violent under banner of boycott and Swadeshi. One can imagine the cause of doing such a historical wrong to the people like Arabindoo, Lala Lajpat Rai, Bal Ganga Dhar Tilak and Bipin Chander Pal, who were the greatest of the Indians and metaphysical patriots. They were the real servants of motherland and sworn enemies of alien rule and moderates as against them were craving to get reforms by keeping India, a British colony. Moderates were agents of English exploiting the people in the name of the people. In assembly and outside, they were committing India to slavery and all they desired was a better treatment for slaves. The demand of the extremists for independence and non-cooperation with British Government was equally pain-

ful to them as it was to British. The result was obvious, the greatest sons of land were ousted from public life, isolated from gamut of high organ of Congress and the genius of Arabindoo and friends, unused to filth in politics, which for that hour of history was mere patriotism, went one by one in self denials and political exile. This is what could be expected from a truthful genius. If truth of a genius is not recognised, if his virtues are maligned, if his own people discount him sheer out of political jealousy, he is sure to turn his back to save his own ideals from deviation.

The genius is never so vocal as his ingenious opponents can be and if audience is of poor level, he is sure to be shut down. Indian independence was therefore, delayed by many years in this game of political rifts. There was a perpetual infiltration of vested interests and Government sympathisers in Congress who with better resources always pounded the vigorous element believing in sacrifices, patriotism and complete independence.

The proceedings of Congress show the high dramas of leg-pullings against people like Arabindoo, Lajpat, Tilak, Pal and others, who had burnt their boats and staked all for struggle. One may argue it out as tricks of a political game but this is romance with the argument itself because India of those days did not require political races and games but a collective patriotism to relieve India from slavery. The loss of one patriot, of that level as they were, was like removing one sense organ from the body. It was no time for political manoeuvres or strategies, which had crept into and the oustees called extremists were persons, who were above it. People of India were deprived of these real revolutionaries, who could give spiritual awakening to them in addition to the freedom and that is what lacks among Indians even after three decades of independence. One can easily look through the great books and literatures, burst out of the isolated lips of Arabindoo and Tilak and weigh the loss caused to Indian people by ousting them from popular life and isolating them from mainstream of Indian ignorant, illiterate and crazy patriotic people.

A teacher dismissed from the institute can never meet his students in the same stride, nor his teachings catch the imagination of the students. The gain was to political ambitious leaders and alien ruler and loss was to the Indian people. It did not take much time to see through the game of moderate congressman,

who were clinging to the British feet to save their faces and what was achieved in Minto Reforms, was a loss to the unity of nation, a set back to the affronted movement of independence. To conclude the short subject one may ask as to whether was there ever a precedent where representative or heroes of the people were subdued by stooges of alien power. But this, happened in India, where, in generosity and gentleness of Indians, any overt and covert system is possible at a laxative hour. The reforms of Indian Councils Act, 1909, accepted by the moderates were elimination of extremists from administration, share to moderates and a long enduring policy of British setting up class against class, creed against creed and Indians against Indians. Indian aristocracy and monarchy were equal partners in slow poison to Indian Society.

Forces against People's Struggle

Three forces came in against the people's struggle against British rule, which was in full swing in Punjab and Bengal then. They were Congress wing of moderates, the Muslim League and princes/aristocracy. Congress after 1907 upto 1917, for full decade, under the moderates and loyalists Gokhale and Mehta Sway, toed the line of English. The Muslim League dissociated and detracted Muslims from freedom struggle, welcomed Bengal Partition and rather helped creating many communally based organizations like Hindu Mahasabha. The Princes of India realized that their good days were tagged with British rule in India and thus came out fully to help preserve British rule in India.

Whereas people were demanding freedom, through Swadeshi and Boycott, various individuals and groups were staking lives for motherland, the moderate Congress constitution was "attainment of a system of Govt. similar to that enjoyed by self Governing member of British empire". People were shedding tears for martyrdom of Prafulla, Khudir-am and Birender Ghosh for bombing Britishers, and moderate Congress was lauding the measures like Defence of India Act, curtailing liberty to an extent of death and deportation without trial for freedom struggle. Gokhale declared that he will not oppose any British Legislation. On Lord Hardinge's question as to what would you do if English leave India, Gokhale replied that he would be telegraphing them to come back, before they reach Aden, when in 1911, Emperor George V held Durbar at Delhi, some Congressmen and Princes

of India rejoiced by putting down their knees before him, while Indian people were threatening the Royal visitor with killings. The daily revolts, attempts on killing Britishers became and menace to English in Calcutta capital and they vacated Calcutta for safer place, i.e Delhi.

The Congress moderates as self styled representatives of people kept G. G. Hardinge in fools paradise telling him that people were with them (English) and loyal. The poor fellow's eyes were opened only when his Royal Procession in inauguration of Delhi capital, was bombed by Rash Behari and Co., and he was badly injured.

British had prepared their mind on abdication but vested interests were humouring them. People's movement against a tyrant Govt. is never in resolutions but revolutions and Indian people had come out of their shells in revolt. for who were Professor Jyoti Chander Ghosh, Chandi Charan Naag, Professo Mohinder Nath Seth, teaching revolution to youngs and under-going tortures? Who was Madan Lal Dhingra who killed Curzon willie in England for motherland, who were Birender Ghosh and his friends? who were Ras Behari Bose, Lala Hardyal, Ajit Singh and Savarker and hundreds whose names are not known to posterity? They did not represent any all India Organization or party but suffered the untold tortures for the liberation of land. They were people of India-Dynamic Indians, exploited at every step by the aristocracy, princes and arm chair loyalist politicians. Sacrifice? Can there be a sacrifice greater than facing death with a smile and contentment of a martyr? The greatest treason against people was seen in first world war. People of India were crying for home rule under Tilk and Mrs. Besant, People were trying to see English power destroyed in war to get relieved and moderate congress Presidents S. P. Sinha and Bhupinder Nath in 1915-1914 were saying falsehood that "all Indians are loyal soldiers of British" -that "a wave of loyalty has touched the hearts of all people" and so on. The fact was that soldiers were recruited forcibly through D. I. A. and the Govt. officials fulfilled the fixed quota of recruitment for promotion They did it by insulting women, holding men in between thorny bushes and even destroying crops of villagers whosoever did not agree to join army. Indians thus became mercenary soldiers and did well but immediately moderates approached the Govt. to encash this and rather made it a weapon to demand the cost

of sacrifices of soldiers by way of little more powers through reforms. What a painful return and hypocrisy? These saviours of land who condemned even Dhingra, Savarkar and later, Bhagat Singh and Udham Singh, were not even melted by the great tributes paid by even Britishers like (Churchill etc.) for Indian patriotism.

These leaders of the time despised and torpedoed the "Ghadar movement" in which many Indians staked their everything for liberation of India. A movement of people founded in America by Dynamic Indians, pained at public cautions like "Dogs and Indians not allowed", called itself Ghadar or mutiny-a reminiscence of 1857. For loyalists, they were villain and now nobody hears about them, although they had shaken the British rule to the roots by organizing full revolt with German and American help, blessings, finances and arms to seize power from war cornered British. The private diaries of British Govt. can tell, as to how scared and shaky the Govt. was, against this internationally planned venture. The loyal Congressmen, however, alongwith Princes, were praying day and night for victory of British masters in war.

Home Rule Demand

The lost legs of British could only be noticed by English lady Mrs. Besant a theosophist, and she immediately demanded "home rule" for India, which was taken up by Tilak. He had come back from long sentence and had always believed in nothing less than home rule, rather always called freedom as his birth right. His leadership gripped the entire nation in no time. It was not that people caught it rather these two leaders spoke out the language of the people and people followed them. This was the first time in history that people got self identified leaders and as Home member of Govt. of India wrote in 1917.

"The position is one of great difficulty- Moderate leaders can command no support among vocal classes who are being led at heels of Tilak and Besant". Distinguishing Congress and Home rule league. Tilak called Congress as pious resolution passing body. Congress had lost place among people and Gokhale and Ferozeshah Mehta had also died.

Now to gain some place and power, the moderates patched up with Mrs. Besant and Tilak who was turned out of the

Congress in 1907 and thus Besant became President of Congress in 1917, but as was seen, it was only to steel the wind out of people's vessel. Moderates were again as a class there very much active arm in arm with British. Home rule movement had a complete sway on British Govt, who immediately declared responsible Govt. for India, by the Indians.

Communal Appeasement

Another malady that has crippled Indian people of all religions till this day was also given birth to by these leaders, who for exigencies of their leadership brow beat each other daily. This was appeasement of Muslim league beyond all logical ends during this period. In a cooperative meet of Muslim league and Congress, Gokhale said "Remember-muslim fear of majority Hindu domination should not be lightly treated" Gandhi said, "Hindus should yield upto Muslims, whatever, the latter desire" This has harmed Muslims more than Hindus, by putting them as an antagonized and dissipated lot from Hindus. If Muslims were Indians, all were brothers and for what one had to yield to other and if they were anti-Indians, yielding was a curse for the land. Yet fact remains that Hindus were liberal and secular and the greater reality was that Muslim populace of that age was politically unawaken and unindulgent. Very few leaders who came up in league, in fact, were being appeased by moderates to have a voice and new ground. Then under what caption of politics, secularism or morality, this thesis was being delivered to people except encouraging a class at the cost of other and who gave them this licence ? And then why was there no appeasement to non-Brahmins of Madras and Sikh of Punjab and anglo-Indians, who were also showing disintegration and claimed separate representation before Montagu Commission ?

Moderates had become out dates in the face of stormy currents of revolutionary temper of the people, because one can't walk through people masked and unrecognized for long and now the polarisation of 1918, was in favour of extremists like Tilak. But in this polarisation shrewd brains who were in past staunch supporters of moderate leader Gokhale, retained the berths, being centralists. Others had to quit and formed National liberal league. Henceforth Indian National Congress saw three shades instead of two. It is here that Tilak substituted Swaraj

for any other demand of the leaders, a word cherished by the Dynamic Indians, from its inception

Gandhi's Shrewd Debut

Henceforth of all the leaders that India could have, Gandhi appeared as the most shrewd as can be understood in one incidental stroke. When war council was summoned by Viceroy, Tilak described by Montegu and others as the number one leader of the people was not invited. Gandhi who was invited, declared in protest that he would not attend if Tilak was not invited, and after circulation of that publicity he attended. Shrewd eyes could understand and Tilak could, but he was near his funeral. Gandhi 'who was a master pulse reader of Indian people, henceforth had to dictate the atmosphere and ether of Indian dimensions.

Bal Ganga Dhar Tilak was one of the foremost revolutionaries India could produce who had brought the independence at the threshold of accomplishment during the close of first world war by awakening people all around. The Britishers, as their own record speaks, were unnerved and pondered on the way out and gave reforms but unfortunately, he was short lived. Even in his last tour to England and absence from India (1919) great events like Jallianwala massacre took place and there was none except Gandhi to take charge. Tilak passed away in 1920 after an epic of suffering, sacrifice, labour and brave revolution. He had infused in Indians, a fire of patriotism from the forum of active spiritualism. One is amazed at the energy of this single man, who did so much despite all the non-cooperation from lethargic co-leadership. In the account of patriotism, sacrifice and revolution, there were many who could have outclassed each other and whose names even are not known now, but there certainly were three supermen, who may not have their equals in many centuries but unfortunately, much is not remembered of them. They were Arambind, Tilak and Subhash Bose, the lions who scared the British Empire which had then its sway on the globe. They were politicians and emancipators of magnetic persons, envied by small and big, the beloved of friends and admirers and terrors for opponents. They were too big to be contained by shallow competitors but all the three were treated alike as their tiny colleagues were always in league with Government to oust these genius born leaders. The rest of the wily game to remove

the memory of these heroes was completed by the jealous leadership who when came to power, magnified their claims of deliverance of people from slavery.

The account of independence struggle from 1920 to 1947, is dramatic and planned both from Indian and British point of view and in this drama people of India were the scapegoats and acted under a strange type of hypnotism. Strange as it looks today, people fell on heels of Gandhi and started following him blindly. Gandhi time and again repeated the same pattern of conflicting actions. He would heat up and use revolutionary phrases to rouse the latent and suppressed agitation in people and at the pitch of it, would suspend all. Yet he had organized congress as his own discipleship and for twenty-five years he could twist the Congress to his own taste and thinking. One has to regret many actions of Gandhi as they looked anti-people and even anti independence, miscalculated and even specimens of confusion yet fact remains that he was master of affairs for 25 years and none could displace him. Could all this be achieved without genius, sincerity and righteousness?--Certainly not. One may try to lead all members of his house and even there fail. Leading crores, winning confidence of British Government as their sympathiser at a time when people thought he was fighting against Britishers, speaks volumes for his shrewdness and mastermind.

People of very high merit came to congress those days, rather it goes to Gandhi's credit that he brought intellectuals to Congress, which normally politicians shy. He dominated all and sundry, for quarter of a century. People remained confused with his actions and intentions, even his staunch disciples like Nehru and Patel, let alone others who condemned him out-right many times, had to strike heads in wall in disgust with his actions. Gandhi became very controversial towards his end and rather his dastardly murderous end was the result of this confusion between his actions and intentions. Even Congress leaders, who were heading towards becoming rulers and were just like kids for him formerly, did not consult him after 1945 in any major events. Gandhi himself said at that time about his disciples "They call me Mahatma but they do not treat me as a sweeper". Probably, if he had lived more, he would have lost all, which he had earned life long and retained through sudden death.

Gandhi's Conflicting Virtues

Thorough study of this phenomenal man, who entered Indian politics in 1915, with a bang of revolutionary record of south Africa, where he had given passive resistance to British Government in colour discrimination, shows him as a great psychologist, a pulse as well as a face reader, a visionary and philosopher, a reformer, a stable computer and of course, autocrat which he may be classed as a by-product of these virtues. But despite all this he was a patriot of a standard lesser than no one else. One is pained only to find that he died as a failure in the history as any cause, he took in hands ended in reverse. More than often he stirred the pacific venom to reform that but awoke the sleeping monsters, who pulled down his fair face to dust. It will not be a loud estimate to say that his death in cruelty, kept him great. All have failed to agree on one version of estimate of this great man of a century. His admirers and dears even had no answer for his contradictions. Yet he was bold, truthful and sincere man of poors. He confused all in reading him. Perhaps the father of the nation was too big to be estimated by tiny thinkers and writers of now and then. In this world, everybody gets his due and his actions earned for him thus. He went disgusted, dismayed and unhappy with all that was around him.

It is apparent from facts that Gandhi started his leadership most methodically, He took upon him the role of a reformer, social as well as religious, a teacher and a saint, a politician and a revolutionary and everything of every shade of Indian opinion to cater the inherent aspirations of people to catch their imagination. Hindus took him as Hindu religious saint and worshipped, for muslims he was most secular, for revolutionary he gave slogans at times and British took him a tool of pacification at odd situations. He lived and died as most dominant politician, in which field, he used to bypass all, the rare embodied virtues of his armoury. He cherished the passive resistance and as soon as he entered Indian politics; he gave this, the name of "Satyagraha". Little knowing Hindi and Sanskrit, he took pains to explain this word to his disciples, as he claimed that passive resistance is helplessness, non-violence is done by angry but satyagraha is a specimen of strength and one wins the opponent with love and even by loving the action of the opponent. "By

suffering one should create a sense of justice in a tyrant's heart". It was a good lesson to ascetics and not patriots but was loved by arm chair politicians who remained safe from British cruelty but when this satyagraha reached a common man, the poor had to suffer the cruelty unheard and unlamented. His unworldly actions thus disturbed many freedom fighters.

During first world war Gandhi was helping British Govt. by recruitment and propaganda while people believed in "British necessity is Indian opportunity" and so a golden chance to snatch the power as British was then cornered. The extent of his non-violence was that he abhorred boycott of British Goods as violence by Indians. When Punjab was bleeding through Jallianwala Massacre, he was busy presiding over the 'Khilafat' movement of Muslims. A joint meeting of Congress and Muslim League, he called and presided to fight with England against their deal with Kamel Pasha, who was considered Khalifa by Indian Muslims. No doubt, it looks strange that a cause thousands of miles away communal in character, was being so vehemently backed in India, for which he returned his war medals to British. He had thanked British Govt. for reforms only within few days of Jallianwala massacre, but declared non-cooperation with reforms, in favour of Khilafat movement. So much for so little? Kamal Pasha did not bother even for holy shrines, for which Gandhi had staked everything and the matter closed without any end.

People who gave sacrifices on the bidding of leaders had no sympathiser at this juncture, rather, tragedies were side tracked. People in Amritsar were flogged openly-were ordered to crawl on belly and ordinance was passed that every Indian will salute every English wherever he came across. Kasur was bombed by air to kill Indians. Dyer's martial law these days has no parallel in history who stated before Hunter Commission on Jallianwala Bagh tragedy. "I fired and fired- question was not of dispersing but teaching browns a lesson". These days leaders were busy in Khilafat movement, showering all praises on Mohammad Ali, the leader of Khilafat, unmindful of cruel Rowlet Act. Moplah Muslims killed many Hindus in riots these days and Gandhi called them "brave God fearing Moplahs". The reward was that same Mohammad Ali whom Gandhi called his brother said of Gandhi". According to my religion and creed, I hold an adulterous and fallen Musalman to be better than Gandhi". Even Jinnah was more realistic than Gandhi on Khilafat as in

Nagpur Session, when Gandhi approached him for cooperation with Khilafat, he said'', it will lead to disaster. Your methods have already caused split between Hindus and Muslims, Muslim and Muslim, Hindu and Hindu and even father and son- your programme has struck imagination of youth and unexperienced''.

Even though Gandhi suspended non-cooperation and civil disobedience, it was immaterial. After Jallianwala tragedy people all over India had revolted and home rule agitation had built such a tempo that even Gandhi expected British quit and had declared in 1920 that he will get Swaraj in one year. Again immediately after such declarations kindled fire, he withdrew. People then had displayed their revolt at the time of visit of Prince of Wales, cities like Bombay and Calcutta were in people's hand. Such was the tempo despite Gandhi's peace move that English intellectuals exclaimed in 1920-21 that "India was lost". In 1921 I. C. S. competition, out of 86 place only 26 European opted and only two joined. As Annie Besant said'', Gandhi made false promises that after Swaraj there will be no rent, no taxes and has been extracting the name as Mahatma and Avtar''. Such conflicting temper was displayed by him that elections and joining assemblies was boycotted in 1920 and then reversed in 1923 and again boycott in 1929 to join again in 1934, when civil disobedience was given up totally, for which thousands of people had died.

People struggle for Independence

It will be seen that the real struggle which scared British, was perpetual armed struggle and that never came to stop-ever since 1857. As we see in 1924, Bengal Yugantar and revolutionary samties carried on armed revolt. These struggles were without party labels. Similarly Surya Sen's Indian Republic army declared open war during 1928-30. The "Hindustan Socialist Republican Association" of Bhagat Singh and Chander Shekhar Azad scared every British Officer, when they killed Saunders as revenge of Lajpat Rai's murder and even threw bombs in Assembly. Jatin Dass died in hunger strike in prison. Chander Shekhar attacked Viceroy in train at Delhi. Bomb factories were detected all over north India. The reason for non-aligned reaction of Congress and Gandhi to these sacrifices was estimated by many that Congress feared of losing the game against such heroism and

always helped Govt. against revolutionaries. Many were hanged with Gita and Quran in hands, smiling they embraced death. The sacrifices and heroism included girls like Pritilata, who when wounded in fight, took potassium cyanide to escape arrest and dishonour. Gandhi and Congress were always faced with the revolutionaries carrying on the flame of liberty through sacrifices, being killed one after another, to which their reaction was unconcerning and passive due to non-violent thesis. Thus throughout the ninety years struggle for independence (1857-1947), there was always an independent struggle by the people besides Congress.

Gandhi's estimate has been different by the different persons as he confused every body by his diversities and yet was with the best of patriotism and intentions. He refused first round table conference and demanded independence. Yet he accepted the declarations of that exparte conference between princes and Prime Minister of England and suspended civil-disobedience. He decided for the Congress to join assemblies and gave up the independence demand. As super leader to promise complete independence within one year in 1920 and giving up demand for independence in 1929, he puzzled many in his own camp, as many innocent people suffered in that fluctuation. The youth under Subhash Bose cried out against it. Some such observed that only because he was invited by the Viceroy to sign the pact (Gandhi-Irwin) so he wanted the pact to go down in history as his personal triumph and magic. In 1929 again he condemned the Round Table Conference and passed resolution for complete independence, the famous one under Nehru.

Next year he accepted everything of first round table conference. Again he went to England in 1931 to attend second round table conference dominated by communal colours liked much by Britishers but there Gandhi became a world reformer and forgot that he came as a political bargaining representative. He delivered speeches like Christ, which were too good and every Indian would have been proud of it but then he should have sent a person politically fit to represent people and there was no scarcity. So naturally, he came back empty handed. He went on repairing the broken glass of Hindu Muslim unity but as was destined for him, the more nearer he went to a communal problem, the more irreparable it became. Obviously, he was too unwordly, idealist, ethical and unpolitical even, in deals but he relished political paramountcy more than his life and comforts. His place

in second round table conference can be understood from his own words "for heavens sake, give me, a frail man of 62 years, a little bit of chance, find a little corner for him and organization he represents". Perhaps this was end of Gandhism in India. Henceforth no doubt, he triumphed like a last flicker of flame in tie against Subhash Bose or a bit in 1942 but it was not he nor for his use but group around him, who could play up things of common evil to their unholy political benefit and use this respected old man as a tool. Gandhi had lost everything to Mohammadan communalism in second round table conference and to British blackmail and had no face except asking people to indulge in civil disobedience and still suspended it. But the repression as a resultant of this, committed by British Govt. on people knows no parallel in history on which even Russel cried out as comparable to only Nazis. Yet for good he said bye to civil disobedience after people had already suffered more than due for the civil obedience.

Gandhi sometimes looked confused and contradictory. In 1940 he said, "It is illusion that we can make progress only in agreement with Muslim league" and in 1942 he said, "attainment of independence is impossible without solving communal tangle", and on top of it he said communal problem in India cannot be solved till British leave India". This is how he blew hot and cold in same breath which many resented yet reality is that he rode the crest of struggleful politics of India for three decades. How? Perhaps as Nehru said about him "People followed Gandhi even while opposed due to his personality". Moti Lal Nehru also tacitly remarked, "Charkha programme of Gandhi will not bring Swaraj" Yet all remained loyal to Gandhi because there lay the key to people's mandate. Thus the next citadel of Gandhi i. e. Charkha and Khadi was put under a separate wing, away from the main political field. In each ideal Gandhi lost through his households. He preached prohibition, for instance, but his close disciples drank to his knowledge. Once he asked Azad if he drank. Azad said he did but had left. Asked since when Nehru came forth and said "why drag so much, I had sherry last evening". Yet Gandhi could not like a teetotaller like Subhash.

Practice is the touch stone of morality. Preaching, every third person in India can do. Having failed to become the God champion of muslims, Gandhi tickled the Harijans, a section,

which had never claimed itself different from Hindus, but as he came forward in aid of Harijans for the social evil, a reservation game came up there. Confronted with their God father Ambedker, he announced 60 days fast, which even Nehru resented but Gandhi said he has been told by God and God has fixed even the time of fast. He did not visualise, what wrong he was doing to the Nation and the Harijans but he wanted a place among emancipators and Gods, which Indians don't take much time to give.

Gandhi and Subhash Bose

His deal with Subhash Bose remains a great stigma on his entire sacrifice and achievements. Subhash Chander Bose, called Netaji after his final triumph in Burma, was an inflammatory youth, appointed as an I. C. S. Officer, resigned his job and plunged into Indian political struggle. As events tell, he did not develop the same complex from Gandhi when he met him for the first time and thereafter, with all his regards for the old man, he generally condemned his policies as inconsistent and veiled. Typically a Bengali revolutionary, he always remained uneasy and sick of British presence in India. He believed and told Gandhi that the handful of Britishers were ruling India due to the cooperation of political moderates of Congress. A genius of high calibre and with all drives of a revolutionery he was impatient and aggressive in which he was sometimes unpolitical, which usually, while dealing with planned and calculative politicians is a disqualification. At the young age of 24 years he was mayor of Calcutta and English people were always unfriendly to him. As history repeats itself, he had to face the same lot of Tilak and Arabindu in Congress. A devoted follower of C. R. Dass, who himself was an embodiment of sacrifice and self denial, Subhash was a staunch learned spiritualist inspired by Vivekanand. Subhash Bose's one foot was always for asceticism like Arabind so much so that when eloped in 1941 for German, Indian Govt. searched him at monastries also. Pained at the poverty of people, their ignorance and illiteracy, he inclined towards radicalism and in early years even Nehru accompanied him in forming a socialist wing within Congress. While people, specially youth resented Gandhi's inconsistent orders stated already, Subhash Chander became their leader and all revolu-

tionaries rallied around him. He was an open critic of Gandhi and even called him "an outdated leader, an impediment in the way and useless piece of furniture".

Subhash was a born leader but before birth even, his blood carried a fervor of revolutionary patriotism, which, perhaps he was unconscious, was not the order of the Congress which as Congress chronicles show and as Tilak commented "believed in passing resolutions of demands, issuing paper threats, give arrests, negotiate and come out and accept little bit more. During long stay of Gandhi in which he was "the Congress" as Nehru called him as "permanent super President", Subhash only came out to pull down the curtain of chamber politics and mask of hypocrisy as he called it. Naturally Gandhi was alarmed from his popularity and personality. Subhash was made the President of Congress in 1938 by Gandhi himself and there in his first Presidential address, we can find the fundamental rights of our present constitution chalked out by him, but those days even he said to his friend Dalip Kumar Roy that "he had to hobnob with scoundrels".

In one year's Presidentship, Gandhi, and his disciples, felt relegated to background, fearful of this meteor, they were out to cut his popularity by tooling Gandhi for that. It was then that Subhash and Gandhi chose the day of reckoning. As was already on record, the British necessity was Indian opportunity, as old slogan in first world war, Subhash anticipated war and a chance to throw out British rule and therefore, on insistence of people and Congressmen, he proposed to continue as President for one year more. Gandhi became adamant as he found things going out of his hands. The tie was not between Subhash and Gandhi's disciples but Gandhi himself. Gandhi could tolerate anybody becoming uncle of the nation but not father, which he had nourished all through his life for himself. Gandhi who was not even primary four anna member of Congress then, openly came out against Subhash through his nominee Patabhi Sitaramaya but Subhash defeated Gandhi and his nominee. Gandhi accepted that it was his defeat and now it was open fight between the two and the way resignation was forced on ailing Subhash is painful sore in the Indian politics and a foundation, which later, became a dirty precedent, daily followed in India.

Subhash was a genius and could find his independent ways

to "Snatch power from British", but yet he asked Congress to give six months ultimatum to Govt. but Congress refused and before long Subhash, the President only few months back, found himself disqualified and out of Congress.

Allegations were brought out through whispers, from British Govt. that he was in league with Hitler, that he was of fascist view and that he did not believe in democracy but his explanations to Congress working committee shows how wedded he was to democracy which were, "civil liberty includes freedom of speech, it is strange that we fight for freedom of speech against British, but not against Congress and inside it".

This greatest patriot, whose heart, if seen, must be having the name of India engraved and who could only be compared to D' Valera of Ireland, was discarded, when needed by the people most. Henceforth history tells us that Congress had no sympathy from people. The single man's organizing talent, leadership and courage, a strange combination of head and heart, which Subhash displayed in his escape from house arrest, reaching Germany, setting up Azad Hind Radio, organizing Indian prisoners of war in Indian National Army, fighting British army on Burma front and crossing 150 miles in Indian territory, has no parallel in Indian history. How he run his Govt. in Burma on donations and his popularity there is a rare phenomenon. When his forces marched, tears rolled down his eyes, showed his stuff.

His plan to attack British India was not to defeat British army, which he fully knew, he could not, but was to awaken Indian masses and army to revolt and receive him and I.N.A. to accomplish his dream of independence. The plan succeeded but late. People feel that he did not die in accident and as per Satya Narain Sinha, (referred to in Bhartiya Vidya Bhawan Publication "Struggle for Freedom") who had first hand knowledge, he was taken prisoner by Russia and this beloved man of Indian people was transported to Siberia, where he must have passed away, because revolutionaries like him don't live long as captives. The effect in India of his triumph in Germany and east was so great that Gandhi again ran up to Congress, he feared Japan conquest of India and Subhash ruling them all and declared to fight the British to finish, do or die and within two days later i.e.

9-8-1942, he was arrested and on this date, Congress struggle ended. Henceforth the people, students and poor peasantry came forward to face repression because Gandhi declared "quit India" without any plan. Even Nehru accepted that congress did nothing all these years. People suffered but movement (quit India) also did not succeed, in which Jay Parkash Narayan who had hard sufferings and after escape from jail was underground, played a great role. Gandhi disowned the movement and this movement failed badly.

How and why British withdrew

After August 1942, congress did nothing as is seen, yet the British Govt. rushed through action to declare India free. It remains a big question in the minds of people as to why so hasty was this declaration of independence that British even could not stick to their own announcement of June 1948 for independence. They did it on 15th August, 1947 instead, why? What forces prompted them to do the job so soon, which they had delayed so many years. After independence, there has been one claim that Gandhi got the independence, Congress did it, they turned out a mighty rulers with Satyagraha and non-violence. Although in reality congressmen were shattered and surprised when British P.M. Atlee had announced the date. After 1932, except a word of "Quit India" declared in 1942 followed by immediate arrest, Congress leaders did nothing except representing Indians, in assemblies and before British Govt, and in that even muslim league was equal rather dominating representative for muslims.

Why British Quit ?

How events turned the tide of British resolve to suppress on, conciliate and stay on, is clearly available from records of 1940 to 1946, which suffocated the British Govt., exhausted them and left neither any charm nor purpose of their further stay in India. In the series of causes and events leading to immediate surrender by Britishers was the people's revolt against them. It looked strange to the Britishers that people of all shades were clamouring for their exit. Even if they might be fighting with each other yet all were one against foreign rule. Even though muslims and minorities were talking different slogans, like, muslims demanding Pakistan, Sikh Khalistan,

Harijans, anglo-Indians, Parsis crying for special deals, yet none supported now, the English stay in India.

The war of independence on eastern fronts by I.N.A. and whole hearted support for it by the people had shown the symptoms of armed rebellion by the people and army. This, after the surrender of I.N.A. and their trial in Red fort did fulfil the mission of Subhash Bose, who had only signalled march to Red fort. After that English acknowledged the victory of Subhash when people collected millions of rupees to help I.N.A. men, whom British had called traitors. These patriots had by now inspired army to revolt and Navy actually did it even. Congress which was opposed to I.N.A. could not stand the wave of its popularity and had to bow down and support it to appease the people only. The entry of I.N.A. in Lal Qila, the cherished goal of Subhash was a quit signal for British. Committees all over India had been made in the name of Subhash, who was no more to organize them. This phenomenal outburst of the people, which all communities backed, was sufficient for British rule to judge and withdraw. The communal harmony for which Gandhi and Congress fought whole of their life, could only be seen infused in I.N.A. by Subhash, whom all soldiers Hindus, Sikhs or muslims passionately loved rather on his name tears rolled down their eyes for years.

Another major reason was the economic bankruptcy which had overtaken this country due to war expenses and now British would have needed England's help to run the Govt. The Civil war looming large, which Britishers felt incapable to control, was additional horror. When Hindus and muslims were gnashing the teeth for each other's flesh and whetting their lips for each other's blood, how could British stay any more and for what? India had become a liability after war. people and army were not only in revolution but had become inimical even if with variant goals. Therefore, for whom and with whose support they could stay at thousands of miles distance from their home when even political parties like Congress and Muslim leagues were also helpless. It was under this pressure and purpose that they left India.

It had become their greater need now to go rather than Indians to send them. The dormant Dynamic Indianism had

awakened and Britishers were scared of this hungry and looted giant, come to senses. The Muslims, who from the times of Sir Syed were dissociating with freedom struggle also wanted British to quit. Even those few Sikhs, who gave Saropa to General Dyer after Jallianwala massacre and who requested him to become Sikh even without hair and as a smoker as a special case, had become one with Hindus in struggle under the great leadership of Master Tara Singh.

The sacrifices of Bhagat Singh and Udham Singh who killed Dawyer (Pb. Governor at Jallawala) in England in 1940, had left no dual thinking of Hindus and Sikhs against British. The British income from India had finished, their international power and resources were weak, their divide and rule device had failed. They could not stare into the bloody eyes of Indians and it was end of their drama in reality. But as soon as Independence was declared, Congress in power washed all away to claim that only they gave sacrifices for freedom, which came as a reward to their non-violence and satyagraha. No doubt, they did but there were many others also. It was never announced or acclaimed for people's sacrifices or of the martyrs. Steps were rather taken to play it low or switch it off. If in post-independence, there was election, Congress would ask opposition parties as to where were they when Congress got independence to the people, now that they are claiming votes. It is violence on non-violent sacrifices of Congress.

Independence and Partition

The independence itself came with unexpected tragedy of partition of India and with floods of blood in Bengal and Punjab, the provinces partitioned. Once British Govt. fixed date of freedom not later than June 1948, and sent Lord Mountbatton, Congress was in forefront to take over. Immediately Gandhi, Nehru and Patel and others accepted the partition, without knowing its implications and intricacies. This virtually pushed millions of people into the hell of riots, blood-shed, molestation and rape, which only they know, who underwent this holocaust. Untold cruelty was committed by people on people and the leaders were busy reserving berths in the impending bogie of power and rule. Lord Mountbatton, who boasted that he won't let a drop of blood of people fall though civil war was a silent

spectator to the rivers of bloods inundating the addict soil. Our leadership had put their back to the destruction and were enjoying the new legacies of Sahibs. So much so that they did not bother even at Jinnah's sane suggestion, that population on communal basis be interchanged. Since areas were shared on the statistics of population of Muslim versus other Indians, he offered to take entire Muslim population.

Congress leaders were asking Hindus and Sikhs to stay on in Pakistan and they stood surety for their safety in Pakistan. These people had to lose wealth, honour and everything in partition. People were unhappy with partition, even Congressmen resented but as Maulana Azad says Gandhi, Patel and Nehru spoke volumes in favour of partition. Six lakh Indians were killed and 1/2 crores lost homes. Gandhi who said partition will take place on his dead body was persuading working committee to accept it.

Nehru told later to Mosley and Brecher, his biographer that "we were tired-were aged and could not suffer prison and work with league was not possible", Jinnah declared himself the Governor General of Pakistan but India retained Lord Mountbatton as Indian Governor General to guide Indian politics and prompting the blunder of taking Kashmir to U. N. O. and create a sore in the limb of India for ever. True, partition by 1947, had become a reality, perhaps beyond control as two communities were not prepared to live together, at least Muslims everywhere expressed favour for partition but who was responsible for that? Where were these leaders, when Jinnah as President of Congress invented the two nations theory in his Presidential address. All were sitting on the same dais from where he spoke. Why could not they bring both communities under same flag as could Subhash do in I. N. A or revolutionary Ghadar movement had done. The reason was that Congress as Tilak said, let everything go as it went and only passed resolutions.

Muslims went out of hands because Congress, which had monopoly in politics, never put the energy generated in struggle, on the wheels of economic welfare of people neither could they infuse patriotism among Muslims. On the contrary they backed the internationalism of Muslims and still they could expect

nationalism from them in the same atmosphere is sheer enigmatic. Had they guided the people on economy, had they fought for the livelihood of the people irrespective of community, had they created a hatred towards poverty and slavery infesting both equally and towards those who brought it, the communalism could have been dissolved. Had they tried to remove ignorance, disease and slavery as common stock, it must have harmonized the divergence. The wall of communalism among people can always be broken through economical awakening. During the active stay of Gandhi and others who championed only secularism and social evils, India was bled white through two world wars besides perpetual squeeze. Indian money and resources were drained for the safety of British Crown world over during last three decades of British stay in India and country was left a pauper. Huge British personnel worked in India, army and civil, with fantastic privileges and salaries, to which leaders could never draw the attention of the poor multitude, which would have given a different complexion to the communal colour. Rather many were helping British win wars on Indian men and resources.

Hungry people can always unite against the power and the people, which made them hungry. But how could leadership do that? One can trace the history of any top leader and find for himself that they were London tanned and educated. How could one expect Indianism and socialism from them and if any of them had, he was a person a non-grata and was soon out. The poor primary membership of Congress of illiterate stock was called by Gandhi himself as bogus and corrupt. None did ever talk on ninety percent poor and pauper public from economy and stressed on dominion status within British empire till end. What was contemplated to be gained for a common man out of it, is apparent. The spate of careerists could not be checked by the internally disunited virtuous leadership.

The people in the princely states were treated as sub-humans politically, socially and economically. The Rajas/Nawabs were enjoying a demon's life full of indolence and debauchery, by fleecing the people in mood and out of mood. These Maharajas would get up from bed, when people would go to bed-all nights were Diwalis for them in which every type

of inhuman births were displayed. Any beautiful dame was unsafe and any public or individual assertion was a crime. The book 'Maharaja' by Diwan Jernani Dass only gives but a sample of the wretched atmosphere, and British Government was happy with their anti people ways. None resented all that either by a word or resolution. Were these people of states not part of nation, in the name of which all was being done? Were not the people in states, living like slaves and destitutes and were they not Indian people? A handful stooges and henchmen of a king were enjoying the entire revenues of the state. They could kill human beings working for them on life span contracts for few rupees, like a stray dog and go scot free. They would treat the women folk as a marketable commodity. Did our leadership prepare them with human consciousness against poverty and privation and unite them? This poverty and privation was same for muslims and others and all could meet only on economic basis.

PART III

Path to

Dynamic Indianism

Post Independence Era

Freedom came to India with Congress as trustee of the people's concept of independence based on their sacrifices for motherland and promises and rosy pictures given by the leadership. But in practice, freedom could not cross the barriers of theory to reach the aspirations of the people. Nothing changed except that browns occupied the chairs vacated by the whites, same protocols and same ways of authority were adopted. If every organ and system of Govt. continues and if only persons change, how can there be a flavour of freedom in the centuries old stinking atmosphere of slavery.

The Congress which was thus blessed with succession, unfortunately, regained its inheritance of a divided house which had been contained by the iron influence of Gandhi. It may be called a virtue of Congress or reason of its success to continue in power that it is the only political party in India that has been equally popular with all sections, shades, communities, classes, castes, regions and religions. None is prejudiced against Congress prima-facie or fanatically, as is the lot of other parties. Another faculty of Congress has been the existence of a central personality as its potential pilot. It has always tossed up one leader at the top, elevated and taller than the party, who from time to time became a magnet to catch the votes. No other party has ever appreciated this taste of electorates. Yet groupism, classism, casteism, divergent economical views, rivalries on political matters and all vices of a wrecked house trampled on the virtues of a good party, so much confided into by the people. The Congress during Nehru period always remained a coalition in centre as well as in states, whether on distribution of tickets for election or division of ministries, various groups, various leaders of castes and classes, protagonists of capitalists, radicals and centralists, and many such forces and forums, as innumerable as castes of India, bid their claims day in and day out. The leadership, which was old and tired, could hold or face no new tide of the time.

Political freedom meant nothing to people

A nefarious game of political appeasement, connivance, cor-

ruption and deception immediately set in as a result. The common interest, a unity in diversity, was only maintenance of the rule of the party. Congressmen, as had been much feared by Gandhi and Subhash, became a terrific lot for each other and the people. Indian people, who had waited for so long for freedom, naturally expected a change from the past, a departure from the set up in which one was called a ruler and another ruled. They did not aspire for change of men in chairs occupied by the foreign rulers with Indians under same pattern, for it is the human psychology to prefer slavery of a stranger than of his own blood and relations. It must be admitted that bulk of ignorant and illiterate Indians, incapable of understanding the subtle complexities of self rule as against foreign rule, had no relevancy to the change ushered in by the freedom and became easy prey to organised propaganda. Most of them usually thought that Nehru was the new Emperor of India and compatible to this, the portraits of leaders great as they were after occupying the chairs, became available at every remote patch of Indian land, where food and clothing could not reach.

Martyrs Forgotten

The faces and facts of those who gave their lives, who sacrificed their entire for freedom, were shrouded and forgotten, removed from the notice of new generation of India, never to be recalled to the retrosals of the nation. Nationalism and Patriotism is an inspiration and not a talent and on this subject, people follow the precedents more than precepts. The removal of events from the memory of the people removes the taste for the achievements, as the first that strikes most from the life of a greatman, is not his message but the sacrifices and devotion giving shape and birth to his message. Philosophy is neither the creed nor the conviction of the masses, much less of Indian masses, who in 1947, were over 80% in the grip of ignorance, poverty and political or bureaucratic repression but even so, people expected a break with the past. They aspired and looked out for an empirical freedom rather than theoretic.

Constitution of India given to the people, howsoever laudable it may be called, remains a far cry for the majority of the people and this is what was added to the existing laws made by the British rulers, If the people are governed with the laws of a foreign ruler, with practically same character of bureaucracy,

how could there be a freedom ? Indian ministries had already been there in English rule and the change was of Viceroy by Indian Governor General or President. The laws for public, civil, criminal and special laws of taxation, recoveries, land-laws and others remained the same.

The laws made by the British Govt. whether civil or criminal or others, were meant to rule the slaves and subjects. If same laws exist for administration, even after the exit of foreign rule, where is the freedom or self-rule ? Aristotle said that the art of ruling slaves is different from free men. In a house, the head of the family governs his wife, brothers, sons and servants. In doing so he does not use the same standard of code for all. For wife he has a different level, for sons a different and for dealing with a servant, he uses the different standards. Wife and brothers cannot be dealt with the same law with which servant is dealt and if it is done, the man is called a brute and disobeyed. He negates the equality and fraternity. If our elected Govt. governs us through the same law, with which a foreign ruler did, it is negation of freedom. People can't be fed on philosophical aspects of freedom as majority is insensitive to that. You can't expect a deaf to be happy if you sing a song to him, rather he may misunderstand the movement of your lips for abuse and insult.

No change with past

Similarly the education, which was prescribed by the English to produce english knowing people to understand and assist them in administration had no change, with the result that there is over crowding for Govt. services everywhere. The language of law, courts and public notifications, to say the least, have been kept same with the same disastrous results that law is enforced through notification without system of circulation and in English, which is not known to 80% of the people.

They get entrapped into violations for ignorance. There were violent agitation against this system of litigation enforced by Britishers as already discussed still the system should persist ? They move the courts with english language, where lawyers plead their cases on high fees and the poor people after even spending so much can't understand as to what their lawyers are saying and

what the judges observe. He has to sit like a dumb in the court. What change could be to his taste ? What freedom came to his share, when laws are of English rulers, and justice is available like a subject of foreign rule ?

Slavery continues with old law, courts and bureaucrats.

It is argued that people want english language but which people ? Only few sharp tongued indisciplined people and can Govt. do all that is desired by a section of the people ? No Govt. can do that, much less, a poor nation. People may like to commit crimes, they may choose to evade tax, may even like to streak naked in the streets, will Govt. concede all ? It was never that people did not want enforcement of Hindi as a national language and law and courts in spoken local languages. It was now again the new aristocracy dictating by dint of money, wielding political power, creating groups among parliamentarians, dividing every conferring table and making it a conspiring hell. This was nothing but a continuity of British rule in Indian skin perpetrating the foreign ruler's legacies so fondly inherited. The common language is woof and warp of a nation and even incurable though it may be in India to forego regional language, it was essential to have a national language. What is a nation without at least one compulsory language which should be known to all. Socialism and democracy is the product of exchange of ideas and people of a nation must understand each other through a national language.

A Nation without one language

This question was not so difficult but has been made by efforts of those who had developed taste for the language of the erstwhile master. How could they visualise the pangs of the poor people, who sometimes suffer for not understanding the intricacies of law and justice available in foreign language. It may be a little problem to choose between some languages but nothing is difficult in an objective democracy. The majority of Indians follow Hindi or Hindustani which naturally becomes the first choice of the nation. But this cannot be expected till the foreign educated and careerist stunts are ruling the land. What could be expected from political parties who all through called them national and kept every party proceedings in English, which

Indians who suffered under English rule do not understand. Those who demand English as national language have done the greatest damage because not even 20% understand this language and not even one percent think in this language and perfection is a far cry. It is foreign and learnt by memory. Sir C. P. Ramaswamy demanded English as national language on the ground that all leaders knew English. It is this mentality which has created mess. This is dictatorial to say that the language known to handful of leadership should become the national language. Initially Hindi had to become national language by 1975 but the continuity of rule by English educated people would never let it be so. The delay is being made to have more people for English support as daily the number is increasing on this side.

It is not necessary to be protagonist of Hindi but basic requirement has to be based on realism and democracy survives on give and take by minority to majority and there the national discipline has to triumph. If Indians could learn Persian for Muslim rulers and English for English rulers, they can well learn Hindi to embrace the brother Indians. But none has taken the solemnity of freedom to the people and it is still the decoration of aristocracy rather poor are only appeased on various basis, politically calculated. Aristotle said "when politicians compete for favour of mobs, in democracy revolution has to come", although he held that state aims to satisfy all individuals. But it is here that the Govt rides the people by doing what is good to preserve democracy, which is a difficult job. Congress or other parties have never tried to give laws of the land in the language of land lest the grip on poor people is lost. Some say let there be no national language or let people have local of their own. This can go, they say as U. N. O. goes with 104 languages. Is U. N. O. a nation? Subhash suggested Hindustani in Roman script and that has proved successful in military. But then why hate the script only. If all military men now speak Hindustani, people can also do and Hindustani can be in Hindi script which is close to all except Urdu and English.

Irrelevant Constitution

The post-independence period of new constitution of India, its implementation without democratic achievements for nearly three decades, withering economic plight of the common

people, new political parties every third day and the mess so created shall remain the darkest period in the history.

The constitution of India gave the country, the status and character of 'Sovereign Democratic Republic' security for citizens, social, economic and political justice, liberty of thought, expression, belief, faith and worship, equality of status and opportunity and promoting fraternity and unity of the nation. Sovereign means self rule of people with non-interference from foreign power and democratic which flows from democracy (practising democracy) is a form of Govt, called by Aristotle as Govt. of majority and freedom, which Lincoln further called Govt. of the people, by the people and for the people. One may give it any words, it means a Govt. chosen by the people by direct vote or through representatives. If it is not limited as in India, adult franchise participate. The democracy came out of contrast to various prevalent forms of Govt. in west, which were monarchy or autocracy, aristocracy, polity, tyranny and oligarchy and has worked practically best in England and in variant forms elsewhere. Republic means the elected personage, open to all at the choice of the people, who heads and runs the state in that capacity.

The constitution, therefore, as it is, is a body made out of components from American and English constitution. Probably the constituent assembly, mainly comprising of scholars educated in England, nevertheless, ardently sick of slavery, could not imagine a better embodiment of constitution although they knew British constitution failed whenever practised, as in France. Germany under Bismark, refused it as unsuitable. In fact, it is a very deep question as to what form of Govt. can suit the particular people and their circumstances. But one thing is sure as proved that a system successful in one state has never succeeded in another. It requires a thorough study of the people of a nation to evolve a sustaining constitution for them. Constitution cannot mould people according to it. So inversely, people then, have to mould it according to them, which leads sometimes to disaster. The constitution of India, with all its laudable goals and guarantees, remains uncut for Indians and looks western. At the most it is prejudicially suitable for urban India, who have become westernized in language, etiquettes and dress and like to remain in that complex. The most pinching point about constitution is that it is unrealistic and not a farsighted work. It does not look

to deal with illiterate, ignorant and poor people. The framers of constitution should have not bothered so much for compilation of components of various constitutions to give to the people only the above noted popular rights, which no doubt, were necessary pillars of democracy, nevertheless, they are secondary. They are primary for the people who are educated, self reliant and self sufficient.

Constitution not for the Poor and Ignorant

The need of the people broken under the crushing slavery of a thousand years was manifest in poverty, hunger, nudity, ignorance and disease and the constitution should have guaranteed in addition to the security of justice, equality and liberty, to secure to all citizens food, clothing, shelter, education and medicine. That must have conveyed to them the advent of a democratic free India. What relevancy has social, political and economic justice or liberty of expression or thought or equality of status, to a hungry beggar, sleeping on the foot-path, which is even on the increase after three decades of freedom. What do they possess to enforce economic and political justice and where is his society for the security? How can he enjoy the liberty of thought and expression, when he always thinks and dreams of food and shelter. If there be, the constitutional remedy is available only at state level in High Court and Supreme Court. The number of judges is just three hundred persons to adjudicate the guarantees given to sixty crores of people. The cost of a writ petition in the hands of effective lawyers alongwith premium of high litigation charges runs into thousands. Then is it, that the constitution has secured to the citizens what it guaranteed? The record of courts will show that constitutional fight has always been limited to capitalist class. Poors neither know this nor can they afford. This is just a hint and volumes can be narrated on the anomolous position given to the people through the constitution.

Fundamental rights beyond poors

The fundamental rights become of no use to the people until and unless they are justiceable and enforceable at village or tehsil level. The constitution of India's writ jurisdiction should go to the lowest local self judiciary before a wide collective

bench of people's trusted representatives under the supervision of higher judiciary. Only then the rights are secured and would go within the reach of the people. At present they are beyond the reach of the poor masses. Similarly assemblies have a British legacy and on occasions more than once undemocratic, unsuitable, and autocratic laws come into being as laws are drafted by bureaucrats and legislators have been found sleeping, to give passage to the laws. People's association with that has no place in the constitution. One may argue that that is not in England or America. Such a person should see that the constitution of those people who are more alert than Govt. cannot be followed by the quelled ignorant people of India. In a democracy, the opinion of illiterates is as essential as that of literates and steps should be taken in that side. One may not look to ancient India as some despise that and correctly so, but one should also not leap to future and the present is most important to be looked into. If you follow west of today, you are competing the aeroplane with a cycle. This is a far future.

Constitution needs changes

The constitution is the need of the present, and those who are fighting battles in the courts to say that constitution cannot be changed by the Parliament are throttling the nation. They say that the constitution being the creation of constituent assembly could be changed by the same or its alike and so the fathers and framers of constitution or their successors should be summoned. What a fantasy ! They have made constitution a "Shruti" the God revelation as in ancient India Veda was "Shruti" and could not be changed but smritis, which were law codes were changed from time to time. Even so in retrograde pleadings even, the constitution is a smriti (man made) and people can change it. Better would have it been, had framers prescribed a clean remedy, although it was suggested by them that after 20 years it must be reviewed and adjusted with the time and circumstances. After all, for all times to come, there will not be the same needs of the people and same remedies will never work for the welfare of the people. The change needed in constitution should be the election manifesto of a party proposing it and if it wins, must be entitled to put it through. What is and should be the basic structure of a constitution is the need of the people, and essentially socialism

is the only need of the poor, ignorant and diseased people of India.

Indian Introspective Socialism

The socialism is a natural succession right of a slave and poor liberated nation. English language is poor to represent the 'Samajbad' through the word "Socialism". For India, no cut and ready socialism can be suitable as has been tried for many years but it is certain that only Indian "introspective socialism" can put the three fourth Indians on life line. No other system can help for the simple reason that India has lived in introspective socialism of its own type for centuries. A socialism of love for all, pain and feeling for others based on emotional levels and not a socialism of hatred of one class against another, alleging all ills due to one class or other. In Indian socialism there was no class war and only mutual love and respect were the basis of existence. When there was no system except tyranny elsewhere, Indian dynamic society secured to its members, food, clothing, medicines, education to children and funeral to dead free of cost. Who did it ? the society, the responsibility on haves to help have-nots, enforced by the society i.e. "Samaj". Every passenger, every beggar passing at food hours was offered food, at every short distance waterman was put in summer, naked was immediately offered clothes by all. Education was given free by a teacher who was fed by the society and students were fed by any house they visited at food hours. To a dead, whether rich or poor, it was sacred duty of all to cremate on contributed fire-wood. On marriage of a daughter all known and unknown contributed. Thus society was a pool of money lying with individuals in trust and was called out at the time of need. Anybody deviating was discarded as outcaste, so as to none would drink water and smoke with him. This was "samaj-vad" where Govt. was nowhere considered fit to be near the welfare of the people and people's co-operative actions were countless.

Of course, that cannot be redeemed now and has died its own death because that was suitable and need of that time. Now after independence, the place of society has been deliberately taken over by the Parliament and Govt., which are the democratic essence of the people and society if honestly and correctly elected.

Cheap politics and parties

In India, however, the greatest agony and disaster on the people came from political parties, the elected representatives and elections. The greatest calamity which befell the nation after independence is that the politics started to be understood as a devil's game. Even a man in street developed this impression that to join politics, one is required to be clever with the result that notorious usurpers infiltrated into the ruling party for serving personal ends by putting on Khadi, (which Gandhi had prescribed as an arm of identity for workers with common folk of India) little knowing that it is now not identical with common dress of Indians and looks sectarian. But now it has become a royal robe, on which these new politicians themselves mock. As a result, the gentle element, the one who had sacrificed and the intellectuals who had served as the anchor sheet of the Congress, drifted away and it is for anybody to see that the intellectuals in any given area, the honest and respectable of any field are allergic to join politics. In any political party, more so in ruling for more premium, many self seekers have seized the custody. The enrolment of bogus membership has wrecked the very thesis of all political parties except communists, who on the other extreme screen the new-comer like a selection to a secret service.

Ignorants ruling the enlightened

Thus democracy has gone to a low standard where some times even bad elements, uneducated and ignorant stuff is ruling the educated and elite and which has spoiled the image of even good also. People, always under the influence of one or other party whether slinging mud or telling truth, have been taken to a point of lack of confidence in politicians. Democracy in the hands of unrespectable and disreputed politicians becomes unsafe. The mistake of a leader is quoted and bad action is imitated by the people and lack of confidence or confidence even, in him are therefore, disastrous. A bad father is either imitated by children or hated and in both the cases, he loses the respect and confidence of the family. Therefore leaders who go to public life must go with convictions and not for careers. Those who attempt to discipline the people, must have disciplined themselves first. The rule by force of power, without character and reputation is not the tribute of a democracy and can lead to chaos.

Democracy not preserved

Democracy is not a need of the people as was monarchy in ancient days. It is a Govt. of choice of the people. The democracy has in it, inherent elements of misuse and fall and only virtuous politicians can keep it in tact for long. The deterioration in morality and honesty in public life of democrats, makes them pretenders, hypocrats and demagogues. The leaders are imitated by the people. Selfish people join hands with politicians and endorse wrong or right alike as mercenaries and that is the last chapter of the democracy. Where legislators and then people, approve the wrong actions of a wrong political Govt. or leaders in power, none, much less the God, can save the land from chaos.

Congress Indiscipline

Of Congress after independence one may say less than had Gandhi said himself during his last decade, when he resented bogus membership, infiltration by corrupt and self seekers into Congress and asked to disband Congress to save the nation. But that was not about all Congressmen for at that time of his comments, this party was overcrowded by patriots, intellectuals and devoted men and rot had only set in at the roots. After 1947, the ostensible impression remained that Nehru and Congress were synonymous but internally it was group ridden and full of cross under currents, culminating in indiscipline all around.

Nehru was too gentle for New Leadership

Nehru was by nature a gentleman, with the compromising nature and always wanted to carry all with him. Between strong bands of leftists and rightists, he was obliged many times to become a centralist to become leader of all, a strong legacy of Britishers and Gandhi but sometimes was sandwiched and had to give in as non-entity. He proved to be a politician of the need of the time only to maintain the political stability. He created an all India loyalty for him through a team of confident strong chief ministers after the death of Sardar Patel. In this choice, he was the greatest innocent man ever deceived on this earth as many of them were notoriously corrupt or political

obstinates. The respect of Nehru suffered beyond repairs and country, got a rough deal of corruption, favouritism and nepotism. Nehru had to shield them beyond even the logical end at his own cost, for the political thesis.

Democracy does require tolerance and compromise and Nehru was essentially a democrat. Also otherwise, he would have been deprived of the chair which he, and any body would be keen to retain and in that process, by compromise and inaction against vicious groups he had to sacrifice some ideals very dear to him.

We see Nehru joining politics and Congress with the full wind in the screen of his father's vassel. From a youth leader to Prime Minister, he oscillated between Communism and socialism of international brand but actually had to be content with the leadership of all shades to contain the mutually divided groups of political thoughts. Gifted with loveable person and qualities, he accommodated all opinions and persons and even his political opponents, irrespective of merits and demerits, to avoid any crisis in the infant democracy. It goes to his credit that even opposition parties were praise for his leadership and honesty.

The Congress had, since its birth, been a party divided on "isms", loyalties, religions and above all, leadership. To this came a cunning addition of corrupt and careerist membership at all levels. The power and voice within the party started shifting in the hands of notorious and moneyed infiltrators and the fair name of Congress with a previous proclaimed record of sacrifices went the gutter way. Nehru might have not experienced this eroding spate but must have heard it. He did not encourage all this but also did not eradicate and all his well thought policies and programmes remained as unexecuted slogans. Like an unmanned boat sailing on cross currents, he was dragged towards the stronger currents.

Alone presiding over the majority of low calibre and un-virtuous functionaries around him, he became philosophical and static. It was natural for him to be so in the given situation in which Congress had groups of ideologists, power mongers, corrupts, mutual fighters and careerists all around him. He therefore, became a centralist, with heavy shock absorbers and gentle-

ness to contain the pushes and pulls. Democracy, which rests on the mutual gravitational balance of Legislature, Judiciary and Executive remained in the clutches of bureaucracy and english laws and did not reach those people who really needed it. He could not usher in dynamism down upto the citizens. The reasons were his old age, withering strength and non co-operation and uncomplying machinery which was not yet consciously or unconsciously prepared for his thinking calibre and speed. He therefore, postponed much to the new leadership to bring back the lost dynamism in Indianism, through introspective socialism and juvenile sincerity,

In the circumstances of facing Patel with full organizational control of the Congress in his hands and with all big capitalists arm in arm, Nehru was ill at ease with India. Nehru's safe point was Patel's complex with foreigners. Patel may be of steel rather than iron, but being a lawyer who had practised before Magistrates and Session Judges in vernacular, found, in dealing foreigners, a tough task. He did not sacrifice Prime Ministership as is generally believed on Gandhi's decision rather he did not choose it, despite all organizational power at his back. Nehru was cut for it in the given circumstances. Nehru had a rough deal if one can see him as Prime Minister but he patiently and gently bypassed it and opted for the internationalism, a costly luxury for those days when people looked at his face as a friend of the poor. Yet as lover and beloved of the Indians, he sincerely craved and explored many ways to prosperity and no doubt, many gained out of that if not all.

Decline of Good Values

Congress under Nehru upto 1964 became a field where he wanted crop. The local lieutenants as the stuff they were, did give him a bumper crop but a good end without scruples about means. The first calamity was elections and choice of honest legislators. The only vital factor in preserving democracy is fair elections with honest candidates as is butter secured by churning pure milk/curd but if you churn water, you can never get butter. The unscrupulous people, the enemies of society and democracy and professional politicians infiltrated into the ruling Congress with all pretensions and volte-faces with ulterior goals, in which honest, learned and avowed section was day by day elbowed out.

Elections an evil game

One always finds the saner section of Congress grouching about its ills but all felt helpless against the evil surge. Elections are the seeds of democracy and if you sow a bad seed, you get a bad plant. Elections are the plinth of democracy and if this is of unburnt bricks, how long the shrine of democracy can stand? For capturing elections every foul means were adopted by all parties. Electorates were bribed, votes were purchased, communal questions were raised, casteism was exploited, favours were given and promised, bogus votes with connivance of candidates were seen at every polling booth. Government machinery was openly used and misused by all parties in power. The poor people waited for elections to steal a drop out of an ocean, unconcerned and unmindful of the sanctity and purpose of the vote.

Evil race for power by Opposition

Congress alone could not be blamed for all, although being a ruling party, it carried the major husbandry blame. All parties were competing the nefarious game and only lamented about Congress corruption after losing the elections. Till then, they also left nothing undone. These opposition parties in fact, have a larger blame on them as it is they who allowed all this to go, rather equally participated with worst and crude weapons. If they blame congress for corrupting electorates, did they ever protest by withdrawing from elections, by picketing the corruption, by satyagraha against this evil or by any means and expressions. None ! they competed, created every nuisance and foul atmosphere to distract the voter, usually on communalism, casteism, provincialism, racism and other isms. They threw every blame for ills on Congress. If a daughter was born to a mother expecting a son, they attributed it to the Congress (to put it in a way). What can be the result where watch dog becomes a thief. People have never cared to see the manifesto of any party which is sine qua non for exercise of vote. The irresponsible opposition created division in congress, exploited the disgruntled congressmen and even raised candidates out of them. The people who were already unfit yet to understand democracy, became a prey to exploitation at both sides. They were buds yet and mutilated before they could blossom. For poors contesting election is a far cry.

Politicians Not Friends

The elections mostly became a tug of war between two moneyed monsters and again people had no friend in both. Elections therefore, eroded all its values in democracy, by itself and what could be expected from a legislator who had to spend millions to win. won't he replenish his burnt ships ? He is sure, that if opposition, whosoever that may be, allowed him unfair elections, at least, nothing wrong can come to him, while he is in Government.

Corruption

The corruption ran from heart of democracy i.e. elections, into its veins and bones. Corruption is not dangerous till it is hated but when people accept corruption as a way of life or as a reality, then human values go to a point of no return. The proportions of corruption, let us be frank has reached a stage, where people are addict to it. it is wrong and irresponsible for opposition parties to lay entire burden on congress only. In a theft, who should be blamed more ? Thief or Police ? The police has to bear more burden for a crime, So has opposition to do. They allowed all democratic crimes to go and competed also.

Opposition set in the Real Rot

Unfortunately the parties other than Congress at national level i. e. Communist, Jan Sangh, Socialists, Muslim League, Swatantar, and a dozen more, have left bad tastes with the people. The licence to influential independent to fight elections is the worst incentive to corruption as they always play mischief and should be banned. Some withdraw after receiving money of bargain, some elected control the balance of power and exploit, join one party or another, by floor crossing.

Communism in India

Communism in India, from the very inception, under various brands of C. P. I., C. P. M., Naxalites etc. has not come into existence as people's saviours despite rampant poverty, disease, ignorance, injustice or economic disparity, a rich soil for its growth and providing it chance to ameliorate the painful lot of

the people. Indian communism is an Indian wing of international movement of communism and is dictated by Russia or others. Socialism, which is a ladder to climb the heights of communism is definitely the need of India but neither the socialism nor the communism of Russian or Chinese brand can work in India and therefore, the communist party of India is mere a sub-office of those countries. They are striving to fulfil the ambitions of Lenin to internationalise communism. India needs its own socialism and no ready made western food can satisfy her starvation for equality and freedom. Mao Tse Tung did not enforce Russian communism and remarked "communists are international marxists but Marxism must be integrated with specific characteristics of our country and given a natural form before it can be practised".

The conduct of Indian communists, without their Indian ideologies and plans, has created a hatred and scare in general people's minds about them and generally have become untouchables. Strange enough, they are satisfied with internationalism and at national level, they are mere strategists and tacticians, in which they are not sincere to the people and are after grabbing whatever comes their way. They are never tired of praising Russia and their Mecca is Russia. A trip to Moscow is 'Haj' for them and they feel liberated and always eulogise Russian phraseology on return.

Communist party during freedom struggle opposed Congress under British Communist party but finding Subhash Bose and Jai Parkash Narayan radicals, they were directed to join left wing of the Congress, for wrecking Congress from within. Before soon, they were exposed. When Russia and Britain joined war, they started supporting British and opposed independence and called Congress, I. N. A. and other struggle leaders as traitors and fifth columnists, mocked at 'Khadi', but in earlier Russian-Hitler pact, they praised Hitler and fascism. In "quit India" movement, they helped British Govt. against Congress and the people. Then started supporting partition of India, because it suited Russian and British communists and rather went to the extent of calling every linguistic group, a separate nation. Then as per literature and Russian view, they thought as per Marxism, that foreign rule had been taken over by the Congress bourgeoisie and declared armed struggle to snatch power from Congress. In all this, many innocent poor people under their influence were des-

troysed, who followed them without any conviction. Having failed all around to register people's support through anti-people policies, they again have opted strategy and tactics to have a place for them in indirect power. They have infiltrated in Congress to preserve it only because they are impervious to fascism according to communist philosophy. For wrecking parliamentary democracy from within, they choose the infiltration into ruling party. They don't want a frontal attack on this institution. They are working to explode it from within by compelling rich and middle class to indulge in civil war and there they plan to fish, as per famous communist formula "Snatch property and privileges of rich class and they will take up arms against Govt."

Let them be realistic before they destroy the goodwill of socialism even, which is the only safety valve for crores of hungry and humiliated Indians. The communism by Marx and Engels was fundamentally negation of religion. Class struggle was their central theme, which was victory of proletariat over bourgeoisie by destroying the latter. They analyse and antagonise two classes, capitalist and poor, employer and employee and all which shall be discussed later. Suffice here to tell the Communist Party of India that the thesis of Marx and Engels and implementation thereof in Russia and China is totally irrelevant to India. All those circumstances which prevailed in Europe and elsewhere are not there in India. They have wasted rather, torn off a good small coat by forcibly fitting it on much wider shoulders. Their preachings in India do not convince anybody for the simple reason that it starts and ends on circumstances stranger to Indians. To have inspiration from Marx and Engels is different matter and is definitely relevant.

Jan Sangh

The Jan Sangh appeared as another political party with another tonic for the poor people and that was "nationalism". Nehru called it as an illegitimate child of Hindu Maha Sabha and Rashtriya Swyam Sewak Sangh. Except that first President Shyama Prasad Mukerjee was old Hindu Mahasabha leader, Jan Sangh is a political wing of R. S. S., an organisation (non-political) that sings the glory of national heroes like Shivaji, Maharana Partap and Guru Gobind Singh. It was started by Dr. Hedgwar at Nagpur in 1925 and believes in establishment of a Hindu Rashtra (Nation). The idea caught the wild imagination of

Hindus in Hindu Muslim riots of prepartition days and Hindus were reasonably impressed by the sacrifices of R. S. S. volunteers and it became very popular. Gandhi's assassination by Hindu Maha Sabha leader, Godse, enabled the Govt. to arrest the R. S. S. growth.

After partition R. S. S. became confused and further loss was the birth of Jan Sangh with R. S. S. hard core. Shutting eyes to the changed atmosphere and situations, it went on propagating the old crammed parrot's limited words and themes. To an economically starving India, they were teaching nationalism, criticising the Govt. without suggesting alternatives. They always condemn any action of Congress without going into merits and demerits. The much stressed nationalism also can't be understood by the people after 1947 in as much as a common man exercises nationalism against a foreign rule, which is no more in India.

Nationalism does attract masses but only in given circumstances and not always. Whosoever now willingly becomes a citizen of India, is an Indian national irrespective of caste and creed and why should it be anybody's headache to worry that a particular community is not faithful to India. Communities can't be unfaithful to the land on which they live. Only religious fanaticisms create hatred and distinctions and therefore, people don't require nationalism but anti-fanaticism. The victory of Jan Sangh therefore, of few seats travelled with areas of communal disturbances or Hindi or cow slaughter and other sectarian Hindu causes, which they politically championed and next time they would taste defeat from there even. Why? The votes were fanatic and anti-Govt. and not pro-Jan Sangh, People did not find in them, an alternative for Congress and once normalcy came, people became normal and again pro-Congress.

In a democracy no party can remain in power by only enjoying votes cast in reaction. Anti-Congress vote can't give power to any party, only pro-opposition votes can oust Congress from Govt. for which Jan Sangh has no armoury. Politically, they have been branded as capitalists by all sections, which is in a way treated as anti-people in India these days. Thus failed, Jan Sangh opted for tactics, strategies, negotiations with other parties, right or left. Vajpayee the brain trust of Jan Sangh

left all scruples to seek power. He joined hands with Muslim party even, which they despised strongly as anti-national, Akalis which they called communalist, Communists, whom they called enemies of India, to form a Govt. in coalition. What does this imply ? It simply means that this party does not know for what ideals it came in political field. If its goal is only to dislodge Congress or to seize power with the help of any other parties, where lies the scope of people choosing a new evil, even if they want a change ?

Once emerging as puritans, with every morning they went on compromising with political convenience. Then they went on adding spices to the spoiled dish and adopted economics as the main plank of prospectus and rather socialistic economic system, little knowing that it was not their field of competition and things lay much between communists and Congress in duel for socialism. On other attempt they fell in love with princes and swatanterites, a dead snake round the neck in which both were annihilated. The last they are going to adopt Gandhism and expose Congress for having discarded Gandhism. It is sure that that will also rebound upon them for the simple reason that the loud voice of Congress and whispering campaign of communists and minorities will never let them change their origin. To a large extent this is justified because the set up of this party is such that leaders always come from R. S. S., the organising secretaries are also staunch R. S. S. volunteers, who are dictatorial. Unfortunately, they are faithful to the narcotic organization but are unfit as public leaders for want of calibre and popularity. They cannot visit places of European way of life. They hate a person smoking, meat-eating or drinking, perhaps more to pose as puritans, whereas they know the reality that at least 70% people don't mind these things and even their own workers stealthily eat, smoke and drink.

No apology for these health wrecking things but can it be expected that they can do it this way and yet get the popular votes of common people who have accepted this way of life. If they think that smoker, non-veg or a drinker is not a patriot and if they think that they can become popular by this shrinking mentality, then they are only in the dark. They cry they are not retrograde, they profess, they are secular and socialist and let us not doubt their profession but there is one reality from which they should not turn away that despite fifty years of stay of R.S.S. and twenty five years of Jan Sangh, they are hated by all the minori-

ties of India and in such circumstances what public good can come out of this party, rather confusion and retaliation is what is in stock for them. No party has any scope in politics of India, which does not represent all the Indians, and similarly, all sectarian parties even jointly also, can never give peace and comfort to the people much less seize power through votes.

Jan Sangh after communists is one party with devoted workers but suffice it to say that this party is wasting the energy of hard working and faithful people for no purpose and goal. It can't use anybody's legs to walk for long and even that it can't utilize because neither it can absorb any nor other party can absorb it. It, therefore, provides forum for few leaders who may be disciplined, may be devoted but only faithfulness is not a political genius. Political leadership requires intellect and not labour and Jan Sangh does not and cannot attract intellectuals as it lacks the people from mainstream. It has fallen a prey to prejudices of majority as well as minority communities through their mediocre and low inconsistent policies and is without any hope of break through. People as a whole cannot expect any good from this party which could not identify themselves with common people. They opposed bank nationalisation, which did harm to some thirty families. They could fight in favour of privy purses, which was loss to princes. Poor leadership could not join people who welcomed these measures. Those political parties which are insensitive to public reactions are anti-people and become unpopular,

The very organisational method of dictation of policies by the top leaders to be dittoed by all at lower rung robs the party of the democratic fervor and manifestoes, howsoever rosy they may be, remain on papers for ever.

The Unruly Crowd of Opposition

The crowd of political parties contain Swatantrits, who are a group of princes and big capitalists, who by dint of their money and kingly traditional respect for divine right, contended for power, through encashment of goodwill of Rajgopalchari, who became their founding father. The party was a nine days wonder and people neither gained nor lost from it except that electorates saw a competition of resources and malpractices between old

rulers and new rulers. B. L. D. is a cumulative mixture of all the disgruntled elements from all the parties and is a fish market, where people's welfare is not and cannot be the subject. The genus of Muslim league and its past record can speak volumes for it. It is a Muslim body or forum of politics and since no other community has confided in it, it is no good for Indian people. Local parties need not be mentioned here, for if centre is strong and straight, these parties have no scope in democratic socialist free India. They are political flirts with religious, linguistic, racial or provincial exploiting base. They must be debarred at least for Parliament.

As any person can take the shape of a saint in India, start a monastery and even call himself a God incarnation, so were formed political parties after 1947. New parties were born in the same speed in which our children are born and as a mother of many children is half mad and physically confused and exhausted, so are people of India and nation as one, fed up with many parties. As a fed up mother slaps and throws away noisy children, so is nation out to behave with these parties. The mess created has gone too far from logic and reform. Neither is monopoly of one party good for democracy nor is loss of goodwill of all parties free from danger to it. The continuation of same politics by the opposition parties, of unobjective viruperative propaganda against ruling party for every ill of the country, the hatred campaigns against each other can't help any of them, for the simple reason that their own hands are empty.

Indians need no Political Ideologies

The Indian people, who hardly understand the necessity of political ideologies or their applications and implications, need a political doctor, who should diagnose their maladies before medicine is pushed down their throat. But our politicians bring a medicine of their choice, unsuitable to patient and thrust it on people, without diagnosing the trouble, which carries the danger of killing a patient. Thus people did not get a fair deal from the leadership and parties and the position obtaining in British rule continues for the poor and middle sections. The freedom has come as a boon to the aristocracy in every field viz., bureaucrats occupied the chairs vacated by English, big producer and industrialist occupied markets vacated by foreign business and politi-

cians occupied the Government chairs. All of them had long cherished ambitions for such supremacy and went around showing and consolidating the new acquisition forgetting the obligations entailed with their privileged position. The opposition as already discussed, could not school the people and society on objective path. The intellectuals had to shy away from this atmosphere and thus soon after independence the rot set in and once set in, it multiplied.

Cure the effect before diagnosing causes

Every effect has a cause but this probably is not always correct in the field of vices and in a vicious sphere effects are foreseen before the causes are chosen. Whatever may it be whether egg was first or a chick, they are cause and effect of each other. Similarly an analysis of suffering and tormented India, as is seen all around, even after three decades of self rule, cannot be pin pointed to certain causes only and one can see effects betraying and fore-running the causes. You can't always remove effects by removing causes. If a boy is going to commit suicide by jumping into a river, you can't first remove the causes of his choosing this extreme step and then save him from this tragedy, rather your one second's grapple only can save his life. India is blessed with genius in every field but unfortunately all Indians of all ages have developed a habit of more talking than doing criticising everything around and no initiative to handle, which is, no doubt, not their fault and is a legacy of a thousand years of slavery, when their hands were tied but heads had ideas. Criticism also requires intellect and a critic can suggest alternatives. Criticism, therefore, itself is a testimony of intellect but it is the dark side of intellect, the tail of a coin yet a very much part of the coin.

Better Act than Criticize

Indians must leave this negative virtue and mould the negative energy into potential positive power, which performs rather than criticises anything. Wherever one may go, people are found criticising Government, lamenting causes and effects. Learned class and intellectuals in gatherings or in drawing-rooms or even bed-rooms, clerks, businessmen or anybody of any sphere is found condemning one thing or another. They still spit out the

bitter truth in a minute and lead the same life of yoke on shoulders.

None comes forward to do something, to contribute to ameliorate the bad situation, through social or political service. The intellectuals and elites, the virtuous and energetics gifted with a brain to think and heart to feel, are alike, sitting at the sea-shore and looking at the water currents washing away the blind-man. They shed tears in sympathy but do not save the blindman. It must be understood that men and women only differ in faculties of head and heart and those gifted with better have not made the life comfortable for themselves only but for humanity. Wright brothers did not make aeroplane for themselves only but for humanity. So the duty is always cast on few to improve the lot of all. After partition of India, all who are capable of contributing their wisdom and energy for the welfare of people, have gone into minting money and enjoying luxurious life, throwing away the higher values of life. The intellect has been bartered away cheaply, for money and comfort. Had all enlightened men done like this at all ages, what would have been the shape of world today ?

The Developed India

What we see all around today ?

It is not that the economic development and standard of living have not improved in India. It is only concentrated and sectional. There are about one hundred families, whose annual budgets run in thousands of crores and most of them were below one crore in 1947. There are industrialist whose budget is near the budget of a state. There are individuals who have money to burn and who had the best share out of the freedom. The luxury of Indian rich is far higher and cannot be compared with any rich of the world for obvious reason-ill gotten ill spent. The urban India at places looks like posh point of New York and Paris, but with a difference that in front of this posh place of India, there are beggars staring with hungry and blank eyes. There are huge industries in India, but, the men actually producing goods there, are virtually a straving lot, with torn sari on wife and naked kids searching the debris at the street corners. There are posh bungalows where rich people display the prosperity of India but on the

nearby footpath, people are sleeping on the bosom of mother earth, called "Bharat Mata". Beautiful cities with sky scrapers have come up but around them there is a chain of slums, (labour colonies), infested by dirt, lawlessness, exploitation and crime. On the same road, a person with clothing worth thousands can be seen standing by the side of a person in rags or half naked.

There can be seen a person with half a dozen cars side by side with a person without shoes to put on. One can see humming clubs and hotels, where one day's expenses of a person is more than one month's salary of class I officer and one year's emoluments of crores of people. There are rich in India who travel single in a chartered plane and there are Indians who walk on foot even if they go a hundred miles. The progress is manifest for those who live in cool air-conditioned houses in burning summer but out there in sun, some don't get even cold water to drink. There are people who see daily a new girl dancing naked in cabaret but story of the (Seth) rich man enjoying cabaret and the girl dancing in a naked form for a few rupees against her wishes, are different. The one is enjoying the fruits of freedom and other kicks of the freedom.

There is improvement in marriages and festivities, there are contracts to accept an ugly girl with a purse of lakhs of rupees and there is refusal for the hand of a beautiful but poor girl. There is full free education for the son of a rich Harijan but no place in an institute for free education of a poor child of any other caste or community under the measure of welfare. There are Indians whose child studies at an expense equal to the income that feeds a family of half a dozen people and there are people who cannot send their children for free schooling even and earn money out of the labour of five six years child. The progress is immense in scientific fields with automations and luxury electronics and other devices of daily cooking and other fields, but for how many people? The country is carrying on TV programmes, for example, for not even one per cent population and ninety nine per cent have yet to see the face of TV set and the magic show therein. Every contrivance of comfort is available in India, but only for a negligible percentage and others only have to draw a cool sigh. Yet to say the least about progress, one can have a glance in the clique of a fashionable gathering, where

people will throng in scents each equal to one family's earnings one day,

Wherefrom does all this come ? In India the salaried class only gets that much with which they can hardly live in their respective spheres. The highest salary after deductions of taxes etc. does not exceed Rs. 2400-00 per month, which is for Judges of the High Courts or Secretaries of the Government. For a businessman or professional, the tax on higher income over these high officials, leaves forty to twenty rupees out of a hundred and cumulatively if a person would earn eight thousands a month, he will be left with three thousands in his hands and for any further income say next eight thousands per month leave Rs. 1600 with him. Can anybody imagine a Government official or others burning money in luxury, liquor or debauchery with this tax ? But this is as clear as the day before our own eyes.

Corruption and Black Money

Daily there are loud cries everywhere regarding the menace of black money, and even an illiterate Indian now remembers the echo of this notorious word. Money is never black unless it has not come out of the Government mint and the word black is affixed only to convey that tax has not been paid on it. Had there been no tax, there would not have been this nefarious word affixed to the mammon (Lakshmi). So in fact, it is as good a money as wages of a labourer but is concealed from levy of tax.

The black money generally comes from Government itself or out of the resources allowed by the Government to its beloved section of the people and for this matter Government does not mean only a political party but entire set-up. Unfortunately the political party in power has to be responsible for its own conduct as well as that of its machinery. Therefore as a vicarious liability in a continuous rule, Congress party has to bear the burden of accusation of bad officials even on its shoulders. Even negligence and dereliction of control on the subordinates is as good indictment as a personal offence of the principal. Ever since British period, the evil of monopolized trade and business, in all spheres where there is bulk income has persisted and increased in all proportions. The chosen few as a class, have now come up as millionaires.

Incompetent Worse than corrupt

The rest of the population, almost ninety percent is either subsisting or starving. As already said Government is not doing it by itself but its lack of knowledge and somewhere connivance of machinery cannot be ruled out. If persons not conversant with a subject are made incharge of ministry of that subject, what can be expected from him even if the person is honest. As long as he is there, he cannot contribute anything, nor can he check the bad and corrupt decisions. Shall we still say that he was not responsible for all that? Handling a public responsibility for which one is not competent, is the greatest corruption, for thereby people can suffer a greater disaster than even what can be caused by a corrupt but competent minister. None will deny the poor competence of majority of legislators seen after partition. Why? because the great leaders out of ego, even got elected their bearers, kitchen servants and drivers to the legislatures for making law. What sort of law and administration could become the lot of the people? The game of benefits whether in monopoly business, profession or service, naturally had to be shared between political ignorants, corrupt bureaucrats and their stooges, satellites in business and professions.

Monopoly Business

No power can cure this fundamental ill of democracy, if political parties keep away intellect and honesty from power and people elect legislators in the name of one good leader. If you elect the cook of a genius, in the name of genius, shall the cook get his intellect for making laws for you and control the top genius civil servants? You have to face the music you ordered for. The result is not far to seek. The favours in every field monopolized every sphere and the society is drifted away, giving place to frustration and dissipation. All around, except few self employed people and small retail shopkeepers, everybody has become monopolized and all is running either with the connivance, ignorance or approval of Government machinery. Wherever there is flow of income, monopoly is eating the cake to which first cut comes from the custodians. You take the case of any place, to quote few and see who are rich—the Industrialist favoured to go big through big loans and quotas, which poor people cannot dream to compete, his products go to his agents, who again is beyond the reach of

people and when product reaches the consumer, according to Government's own figures, a thing worth one rupee costs four rupees to the consumer. A person or family owning one cinema is allowed to own dozen cinemas, because cinema can't be run without Government licences. A transporter who is running ten buses or trucks shall only get more permits. If three industrialists are manufacturing motor vehicles, fourth can't be allowed to come up and three shall be allowed to fleece the people and fatten their purses. Under Gold Control Act, no new person can get licence as jeweller and the old, who had, are allowed to monopolize the field of yellow metal, a weakness of Indians. The monopoly to sell liquor, the Government contracts of construction and supplies, the imports and exports and innumerable venues are there, where only licensed, favoured or permitted people can run the business and others are debarred. It is simple thing that when you debar, you oust the competition and allow one man to dictate his terms and fleece the public, and it is going on everywhere. Rich has become richer and poor gone further poor. This monopoly gives enormous profits and as the incidence of taxation is that which leaves nothing with the businessman, he has to conceal his income which we call "black".

Black Money not Parallel Economy

The way black money is generally understood by public and Government as a parallel economy is misconceived. No ! it is not a parallel economy. The success of black money in India is again due to deliberate system of expenditure, which absorbs and assimilates black money. As pointed out, bulk of income goes to rich from Government payments, which to begin with is white. There may be cases of private business of purchase and sale without accounting it and not showing as income but for acid test, the case of Government payment is clearer. The payment which is drawn from Government as white, an income is concealed out of it by showing less profit by bogus expenses say, and many other ways, and black money comes into existence. This black money becomes white again, when, it is spent in a hotel, wine shop, on petrol or other luxuries because that man issued voucher and accounted it for sale. Now again these sellers had an option in many cases to take black as black also but even his white when suppressed in many ways becomes black with him. As soon as he spends it for jewellery, again it becomes white sales of

jeweller and black jewellery with purchaser and so on. The money which is black in one hand becomes white in other and vice versa. Now who should be blamed ? The businessman and conniving inefficient officials or the Government ignorantly or deliberately allowing this to go. It does not require even one day to plug and stop but it is a game of double blessing and necessity to remove it is nobody's pleasure.

Have ruling Congress or other parties even thought that confiscatory tax incidence is also equally responsible for evasion of tax. In a welfare state, tax is always heavy but in such a state, employment, free education to children, free hospitalization and medicines, state help in poverty and sudden failure of business, free living to disabled and his dependants, old age pension to all and free cremation from state, is also an obligation on the state. It is common sense that where state helps none in necessities and abnormalcies of life, savings is a natural instinct of a man. If he pays tax on all incomes, the incidence of tax is so cruel, that not a single penny can be kept in store for bad days, if one enjoys the normal life. Saving is the foremost instinct of an insecure man and honest tax payers save by cutting down their many desires but how long even a single person shall see a tax dodger enjoying in his neighbourhood and an immune class of politicians and bureaucrats as fearless and he paying full tax ? The security against unemployment, old age, illness and death for self employed, destruction of stocks and capital for businessman, lurks him in the face. If self employed is sick for few months, his profession is no more, if he dies there is nothing to feed his dependants because his income is for his person, so he must keep something in hand. The state only took taxes and does not provide any help. If some business fails or is destroyed, the proprietor who was paying taxes honestly and could not make savings, shall have no help from the state. Even the capitalist countries like Britain, Canada and U.S.A. have unemployment allowance, old age pension, and destitute houses. These are the few incentives for evasion, which is not looked into and deliberately it has made people dishonest.

Menace of Corruption

There is no addition to dishonesty and corruption, it always multiplies. Like a poison, it runs into the body, once it

has touched the blood, and as is manifest, within three decades of independence, there is no field free from corruption. Any stringent punishments cannot stop evasion as long as it serves the purpose of basic needs and economical security in abnormal circumstances. People are terrorised through horrors of law and executives, yet there are immunes from this law itself. It will never let a citizen be honest. A businessman or professional is not corrupt, who does not have scope or field to do, an official is not corrupt, who is not in such a post and a politician is not corrupt, who has not risen to power. Good, saintly, learned and philosophic class who love ideals and virtues are exceptions. They are everywhere and in each class but that is but a fraction of the total and is not the subject here, as people have less dealings there.

The experience of daily life shows that the food stuff is adulterated and impure. milk is half water, ghee and oil used in shops is sub-standard. Don't Government know why is it so? When illiterate people in street even know it. No little job can be got done without bribe anywhere in public offices, is everybody's knowledge. A youngman or lady without resources, even if highly educated cannot get a job without corrupting himself and corrupting some one else. Above this then lies the menace of favouritism and nepotism, hand in hand. Aristocracy is passing over the heads of the poor, who have none to know them.

It is not that all that is bad has been done by the Government. Corruption, bribes and tax evasions were there before independence also. It is a british legacy in India but this cannot be argued that political Governments did anything to reduce it. They provided more venues and liberty to do it. People so vividly remember the tall views, when on a complaint against a Chief Minister, it was said, "where will he take the ill-gotten money. It is in India and Government can take it back". People saw the relatives of ministers of straw, becoming millionaires within a couple of years. On papers, it may be anything but people know who is who and who was what.

Corruption dangerous when accepted

The reaction to corruption is always repulsed by saying, "it is everywhere" and in India it was before independence.

Does it help? If other country is thief shall you opt to be so and if English were corrupt in India, they had no sympathy with this land. They came for acquisition and rule. Corruption for them was not worst than killing millions of Indians. Corruption is worst in a nation, when people lose hatred for it and now people have started accepting it as part of their life. Even matrimonial relations are decided with reference to the scope of bribes in a post held by the boy. The Government is the greatest sufferer in corruption as generally the rich people seek concessions against illegal income from Government sources or to escape the result of violations of laws and contracts. In this game officials cause very big damage to the Govt. for comparatively smaller consideration, but both are to be blamed. The public officials behave in different way, when corruption reaches the poor section of the society and there it becomes cruel and unilateral as poor people don't have anything to bribe and there it takes the shape of extortion.

Corruption erodes democracy

Corruption is the greatest danger to the democracy because corrupt people become degenerate and cowards. They lose idealism and courage of conviction and become puppets of any Government which ever is in power and never speak against repression and tyranny. The corrupt people praise every action of any Government. If they were yesterday praising a democrat in power, tomorrow they will praise the tyrant and will fire spicy abuses on democrat. Therefore, corruption that is covering India at present like sky, is a serious danger to the democracy. Corrupted people will not resist any usurpation by extremes of dictatorship, facism and extreme crude communism, which are perpetual enemies of democracy in India.

History tells, how the reformers like Guru Gobind Singh, Shivaji and Gandhi made their disciples simple and honest. Chosen out of a repressed stock, who had accepted slavery and corruption, when made simple and honest, they could fight like lions. The idea behind five "Kakas" prescribed by Guru Gobind Singh, rough poor life by Shivaji and Khadi by Gandhi, was to make them above luxury and corruption and once people were above these evils, they could face the greatest ordeals for idealism.

All that can be concluded from dismal picture of Indian people today is basically due to the British rule continuing in India after 1947 through, of course, Indians. The ingredients of a rule are only law, justice and administration. We have kept the same law, same protocols, same civil service rules and conditions and maintain same pattern of administration and justice. Same legislatures with same procedures and strategies, same language of Government and courts, and same education. We kept the same attitude towards religion, same appeasement and divisions of classes and communities, same unemployment, same insensitiveness towards ignorance, superstition, poverty and hunger of the people and all. Things went on without pondering on results and without realising that the rule of foreign conquerors and autocrats is reverse to the needs of a democracy. The slavery, therefore, could not be removed from the blood, conscience and soul of the people and all around holocaust looming large is due to unrejuvenated Indianism lost in humiliation and surrender before the foreign rule. The entire energy of political parties is spent in maintaining the power by one and attempts to snatch by other. Neither ruling party leaves any weapon unused to remain in power nor opposition does. Above that is mutual intolerance for each other, which is sine qua non of a withering democracy. In that game people are getting divided in classes, (poor and rich), communities, provinces, languages, castes and sub-castes, urban and rural, landless and landlords, capitalist and socialist, employer and employee etc. all poised for a showdown with other. This is the only acquisition after freedom, in which the Dynamic Indianism is getting eroded to a point of no return,

Young reformers needed

It has, therefore, become imperative to remove the slavery, degeneration, corruption and above all forgetfulness of national virtues from the minds, conscience and souls of the wonderful people of India. They have to be awakened from lethargy, ignorance, superstition and drowsiness of submission to imperial values. Some young reformers are the need of the time, who should not hanker after small thing i. e. luxurious career. The need of Indian people in all spheres of improvement requires serious study and revision. The Government lacking talent to do so has to be guided by the new efforts of persuasion and love and in the end by democratic replacement. Whenever security

and peace is sought by people, Government becomes their necessity. In ancient times people gave a small share of produce or income to the Government to maintain peace and order inside and defence against outside attacks. Day by day, the people have given more taxes and more obligations against that have been entrusted on the Government. In any case the Government is a need of the people, it is a creation of the people and it always rests with the people to decide as to how much obligation should be given to the Government and on how much share of their income. Therefore, when Government is the need of the people but its structure and field of duty is their choice, they are required to be enlightened about their rights in this sphere. Where people are not so, as in India, groups of people become the custodians of nation and tug of war follows between groups on various considerations. It is, therefore, first necessity to educate the people, if they have to be given the choice of having a Government which can fulfil their aspirations.

Democracy in India only Academic

It is the foremost weakness of a man, to get the urge of his mind answered by the nearest availability. India had never experienced before 1947, the country falling in hands of the people, as from ancient times, India had monarchy of one type or another to rule. Therefore, it was a new phenomenon which required a new answer. There was British influence on the leadership in 1947 and there were manifest cruelty and failures of fascism and communism at that time world over. Leadership had fresh memory about forty lakhs Kulaks going homeless dying with starvation and in prison camps, millions imprisoned and executed on suspicion, without trial in enforcement of communism in Russia. Millions of jews were executed to usher in fascism of Hitler in Germany. The choice, therefore, was limited with Indian leaders. Either it could be a form of Government as required and desired by the people or a ready made form of democracy working in the west, and latter became the instinctive choice of the leadership. No doubt, in a hurry, this was the best possible availability to run the Government.

Even otherwise, all the measures, by and large, in constitution, economy, social reforms or planning, were progressive

and common welfare oriented, on statute books and papers. They were very convincing to be of socialistic pattern and ambitious to build a socialistic democracy but in implementation, it created a capitalistic-cum-confused society. Reason is simple, firstly what ever is said and promised through resolutions and policies is never enforced. Secondly laws and administration are not in harmony with the constitution, socialism and planning. How can you run a bullock cart with petrol ?

Democracy run with colonial laws and Bureaucracy

How can you expect to run socialism and democracy with laws worked in British colonialism. This is a sheer blunder. Democracy cannot be practised without economic equality and socialism. Even political democracy as obtained in India since 1947, is meaningless without strong opposition, with an open choice with the people to have alternative. Mutual respect and tolerance among political parties is a fundamental necessity of a democracy. Ethically, if ruling party persecutes opposition to obliterate and subdue it, it is poisonous for democracy.

The persecuted opposition becomes retaliatory and revengeful for its turn of options, which ruins the democracy. If ruling party encourages defections and floor crossing, by using power and resources to wreck the opposition, it neither strengthens itself nor democracy. In a democracy, a party always working for monopoly of its power, without scruples and ideals, loses the confidence of the people. It ruins itself, opposition and democracy and makes room for some evil power. Democracy is success as long as it is like a game of chess, where two persons are fighting wars, yet are calm, serious and affectionate.

Isms not relevant to India

After freedom, the political parties started bringing samples of political "isms." Some crying for socialism, communism, some capitalism, radicalism, marxism, terrorism and what not. None ever thought that these readymade "isms" will always fail in India as they were never cut and made according

to the circumstances and needs of Indians. None has contrived to bring up "Indianism" for Indians, in which they can be emancipated, spiritually washed and liberated to their inherent greatness of "Dynamic Indianism."

There is no point in arguing that communism is better or capitalism, democracy is better or autocracy and so on. All are good if people and circumstances need them and all have bad points if unsuitable. It is useless to give premium to one over the other. The success of a system of Government depends upon the people's consent and the results it fetched and the welfare of the maximum number of citizens, to the maximum extent. It is impossible, no doubt, to find a system of Government where all will be satisfied. In monarchy or autocracy, poor will cry for inequality. In extreme democracy (communism), riches suffer and cry at the hands of poor. In polity, although equality is there, people with better talent and wisdom resent being equated with unwise. There remains something to find fault with every system of Government, so maximum good of maximum number is the touch stone of success.

We see British and American capitalist democracies criticizing the communist dictatorship, although Russian communism is extreme democracy. They hold that Russian or Chinese systems are negation of human freedom and all square undemocratic in as much as the people are provided food, clothing and shelter but right of expression, thought, right to criticize the Government, right of indulgence in the rule of one party, are snatched. The citizen is dumb cattle, who shall be fed and looked after but it shall have to give utility of its energy to the State for these amenities. Western capitalist democracies find that it is false to call communism as a democracy, where there is no opposition party and where very thesis is destruction of rich bourgeoisie by the poor majority of proletariat. Where one class has to destroy the other, how can it be a democracy? Communists all over find capitalist democracies like U. S. A., an exploitation, a hypocrisy, where rich encash the energy of poor and grow fat. Where is democracy if there is monopoly of rich in every field, where rich occupy the legislatures and enact laws to their benefit, where capital controls the Government. Communists say there cannot be a democracy without equality and socialism, and therefore, there is no democracy in western coun-

tries. They are basically opposed to accumulation of capital in one hand as they hold that greater the accumulation of capital at one pole of the society, greater the poverty at the other. Both are unrealistic about the facts and circumstances of other and both indulge in this tirade to feed the frustrated elements of their own country with the prevalent system of Government as some disgruntled element is always available with every system. But from a distance, one can observe that both the systems have worked well and brought prosperity and satisfaction to the people. Whether rich prevail over the poor as alleged for capitalism or poor prevail on rich as in communism, both are extremes, but if they can bring prosperity and peace and if they can assimilate the other class and come to live as socially equals and in economic sufficiency, as they are, the system is success. When we analyse the merits and demerits of a system, we must analyse the people of that state and for that matter we should see whether American system can be worked on the people and conditions of Russia and China or whether Russian and Chinese system could work in America? Not for the simple reason that respective systems were desired and decided by the people according to their aspirations and needs after defeating the evil powers, through revolutions.

Western Govt. systems not fit for India

In India, there was peculiar situation in which power and constitution, laws and justice, bureaucracy and administration, shifted sumum-bonum as a British legacy into Indian hands. But one thing is clear that in India, neither capitalism nor communism can work as neither the circumstances nor the aspirations of the people fit in with either of these systems. Yet we see for a petty matter our ministers, legislators, officers and scholars are sent abroad to see and imitate the working of "isms" and institutions. What are they doing? Only Indian people and the circumstances attendant on them can tell them, what and how Government system shall work to the welfare of maximum number of citizens. No imitation is required and no "ism" of foreign brand shall work in India for all times to come. If there is a fancy for "ism" then let us call it "Indianism" or "Bharat Vad". After knowing the goal, we can start on the royal road to the destination. There is nothing to be criticized in western democracies like Britain and America, which are called capitalist

democracies nor is there anything to be adversely commented about Russian extreme democracy, so long as their people like the system or as long as people are getting peace and prosperity, which no doubt, with pardonable exceptions, is available to both. Capitalist democracy of west has many virtues and so has communist system many tributes.

Capitalism

In western democracies man grows in his forms like a nourished plant with open availability of requisite climates and initiatives. It is an open society of individual competition, without Government or social fetters. The system being evolved basically out of their inherent habits and needs, there is instinctive passion in people for it. These countries never saw slavery or foreign dictation, not even U.S.A. and Canada can be said to have seen slavery as India did under British rule. There it was different as the rulers and people of these countries went as invaders and only fought later with England as do children with parents, for political domination, once the immigrants from England and other countries had settled there. White race is not original race of these countries. The lot of red Indians can be compared with Indians. For centuries, people of these countries are in the political and economical set up that is prevalent today. There is no doubt that an element of inequality which in extremity, smacks of exploitation in the thesis of capitalism can always be attributed to American system, nevertheless, the gulf between rich and poor is not there for basic necessities of life and system has inherent vincibility of crossing the gulf with little initiative and work. There may be curruption and exploitation but certain things of west which look corruption to Indians, is their way of life. What saves them is their educated electorate as a result of which a dishonest and immoral politician cannot stay for long on stunts and slogans. Therefore, these systems, which are based on capital, resources, educated electorate, social cohesion, unity of purpose, courage of conviction, competitive habits, fair deal and initiatives, cannot be successful in India, where we lack all these virtues in our people. It may, after a long time but by then we will break the spine of the nation through over exercise on a weak body.

People of India had not seen fraternal Govt. for a thousand years during which they had lost confidence, initiative,

resources, social cohesion and unity, political understandings and convictions. They have lost all resources and education and have fallen a prey to irritation, mutual criticism, ignorance, imitation, disease and poverty. Therefore, the good values of western democratic system cannot be engrained in them being a heavy diet to a weak stomach, which may kill them. On the contrary, our people are likely to pick up their bad things as naive imitation. Despite all its virtues, western system has got a chronic disease of dominance of aristocracy over common masses, which India neither can allow nor is there a chance for long for a very small fraction dictating to an entire nation breaking under the burden of daily needs.

Communism not suitable to India

On the other hand communism is a dictatorship of proletariat, in which rich is hated and eradicated by the poor. The stress remains on labour struggle against proprietary group and hatred of employees against employer dominates. Their basic theory which is based on four mottos is that humanity is controlled by economic forces, these economic forces must turn into group struggle, group struggle must lead to civil war and proletariat must emerge as one party rule out of this rot. The basis of (Marx and Engels) ideas of revolution speak of the history as a conception of human being's ways of earning livelihood, production, its distribution and exchange. What is produced and how it is produced and this production and exchange itself determines the division of classes. The revolution, therefore, is sought and considered through changes in production and exchange. In a way the justice, truth, freedom, liberty and equality are sought in economics and materialism and not in philosophy, sociology or religion. Marx and Engels considered religion and philosophy, a hypocrisy and exploitation, an illusion and opium for the people and therefore, real happiness could come by their removal. They assert that condition in life and politics as religion of the people only change human history, which is a history of class struggle between exploiter and exploited.

Russian System suits Russia

The materialism of Marx is combination of naturalism, empiricism, positivism, atheism, pragmatism. Communism as enunciated by Marx and Engels, is thus an analytical view of

human, political and economical history of man like Darwin's theory of species for biology. There is always a lot of realism in empiricism and pragmatism as nothing in world is more convincing than a systematic experiment and self experience. It goes without saying that communism as given out by Marx and Engles or professor Laski in theory attracts all the oppressed, poor and exploited people. Its enforcement by Lenin was rather more inspiring as his contribution in building a nation on this thesis was a greater achievement, wherein he had to change, substitute and amend the theory to suit it to his people and their circumstances. Russia, which was relieved from the Tsar Government had a bit progressed under bourgoise democracy and Lenin contrived at unity of working class and peasantry and had the control of power for proletariat dictatorship. He went methodical, towards socialism as transition for communism.

One party rule Republic in Russia has therefore, no doubt a democratic set up within party which starts from the village level, by election among one party members at the lowest rung, from where bodies called soviets come into being, and this process of elections out of elected bodies goes on till the supreme soviet is elected. The socialism also travels by stages to culminate into communism. There have been good results also, of eradication of hunger, oceanic gap of economic equality and above all there is no litigation, corruption or crimes. However, there is no place for dissent.

But as we see through this pattern of Government and society, we are simply disgusted that it will not suit the Indian conditions and people. Indian people do like the idea of removing hunger, ignorance and exploitation no doubt, but the ultimate goal of communism will never be acceptable to the people voluntarily.

Introspective socialism is Indianism

As already discussed in earlier part of this book, materialism was not unknown to India, the theories of charvak thousands years back was the foremost work on materialism but Indian people had again rejected that all, and socialism of Indian type with society as collective husbandry stayed here which looked after the welfare of the people. Dharm, Arth, Kaam and Moksh were four ideals, practised by Indians for centuries, which was a

gentle blend of materialism, the socialism and spiritualism which had all the ingredients of an introspective socialist society.

Past is irrelevant except for Diagnose

There is no use running back to bring a dead angel nor can the old gospel help the problems of today but looking to the feasibilities, it must be held in mind that Indian blood has the element of a composite and integrated nature of society and there is an instinctive fundamental proneness to the old experience and theme. That society was not built by kings but saints, who never tasted the luxury of life and could not be taken as prejudiced. It is primary need to judge the likes, dislikes, inherent weakness or proneness of a person, to know his present needs. Therefore to judge what is in fitness of Indians in political, social and economical fields, one has to learn the physical as well as psychological needs of Indian blood. That whatever is being tried or has been done appears a grope in the dark and is destined to fail.

Extremes of capitalism and communism not suitable for India.

These days a poor nation looks towards extremes as panacea, the rich few, dream American scale of business for them and exhort capitalism and poor few influenced, though ignorantly, prescribe communism, as the life drug for the poors of India. Both are ignorant about realities and are in political romance, without the least information of facts. Both are extremes, each grows on the grave of another. Communism is brought through destruction of haves, capitalists, employers and rich (bourgoise) and is a dictatorship of one class i. e. proletariat on the rich class, the intelligent and creative people. The communist ideology is based on armed struggle. No doubt, the revised thesis have come up to change the mode of struggle of labour class against bourgoise through peaceful means, yet its very concept is hate of man by man, its means are destructive to humanity and its goal is avarice, the brute greed for power. What good of human beings can be expected out of destruction of humanity, fraternity and society.

Some atmospheres like Russia were ripe for this and some like China has forcibly or out of ape's fashion adopted it but they

will revise it one day as that was neither an industrial country nor with materialistic and atheistic taste. India likewise should not ever dream of indulging in this suicidal exercise.

Similarly capitalism of west is a far cry for any poor country like India. The system simply does not work in a country where capitalists are few and unscrupulous, where capitalist has no value for human life, where he can squeeze the marrow of human beings to feed his pets. Daily, one can see the cruel game of employer in India, getting the return of his payment of wages, by grinding the swollen veins of labour. Our employer only imitates the western capitalist in dimensions of his assets, luxuries and business circuit but does not follow his reason, return and duties towards employee. A cruel master cannot maintain his servants for long. One day they become cruel on him. The capitalism, therefore, which fundamentally thrives on exploitation of other's labour and energy and in India specially thrives on cruelty and dishonesty, cannot be imagined for India.

The reformers, Government and political parties, and even a man in the street are suffocated with ills all around them in all walks of life. A talkative nation as India is now, everybody is found criticising everything, wherever two persons meet and yet after finishing the criticism bouts, they disperse to do whatever they are normally engaged in. Even on the breakfast tables of intellectuals and intelligentsia, there is hot condemnation of illiterate and ignoble politicians and after finishing, they go to serve to the right or wrong orders of the same. Judges are found condemning bad laws, yet they adjudicate the same. None is prepared to part with cozy seats to replace democratically the withering system and contribute his talent. Wood has entered the initiative of the nation. Conscience has become slave and the spiritualism of which we boasted so much, has been replaced by degeneration.

What are they waiting for ? In any crude change, intelligentsia is the first calamity.

Stagnation is ruinous

Stagnation always accumulates and produces dirt. An unflowing wound ends in blowing up. The virus which is not coming out is going in and the feelings which are not finding

expression are collecting like a septic in the conscience of worst sufferers. It is like sitting on volcano and talking romance. The ills are discussed everywhere but remedy is nowhere. Of all, Congress ruling party condemns the evils most attendant on people. No day has gone, during these three decades when people did not hear academic speeches from top leaders and the things have become now a tradition, a custom and rather a ritual of the political shade. Wherever a leader goes to any forum, he will point out all the sufferings, difficulties and demands of that section of the public as if he is a spokesman of the public and reformation has to come from heaven. There is not the slightest hesitation in accepting that freedom or its fruits did not reach the people. The top most leaders can be cited to be daily claiming the championship of various classes of people by pointing out their grievances. Of late even a new method of holding one class responsible for sufferings of others, has come into use. Some politicians hold opposition responsible for all failures of Government and vice versa. There are ostensible maladies and workable remedies, but out of nothing, you can produce nothing. You may multiply a zero with a dozen digit number, the result will remain zero. If something is really desired to be done and is done, some result must follow but if you only join the cries with cries of a drowning man, your cries cannot save him.

From highest seats of Govt., we daily hear that Indian education is defective, that price index has gone very high, per capita income is very low, poor people are suffering, there is corruption everywhere, elections/constitution require reformation, there is smuggling, blackmarketing, tax evasions, adulterations, cheatings, unequal distribution of wealth and so on. Government accept all this without any regret or apology. People ask why don't they remove these epidemics? who else if not Government will eradicate these evils and who has allowed them to grow to such a level where they have outgrown the vitality of a democratic system of Government? Why fear eradicating it even with displeasing and unpopular measures?

It is quite natural that any political party seeking to gain power through ballot fears drastic and extreme measures, but the growth of evils beyond control becomes a greater danger at a belated stage. When Government perpetually fails to arrest the menace of economic and social disasters, people in various

groups and shades surge forward to either reform or exploit the situation. In worst situation, an incompetent Government chooses the scapegoats for their failures and divides one class against the other and the people under the push and pull of these forces, become the prey to the extremes, in which one group is enemy of the other, where one class tries to blossom out of ashes of the other.

Danger at Hand

India in this grip of social and economical injustice, faces jolts from three quarters namely two extremes of fascist capitalism and communism and third a popular outburst. All are equally inhuman exercises of change by the people disgruntled with the present, in which human values as well as human beings are destroyed. Such changes are crude revolutions and should be unwelcome in country like India. Here people are peace loving and matured in human values. What else than destruction can come out of the misguided operations, in which human beings in general do not hold a value more than a clay piece. People have yet goodwill for learned class in every walk of life but limits of sufferings are inflexible. It is therefore, in the interest of saner section to see the writing on the wall, to open eyes to the realities around and demonopolize and decentralize the misconceived policies, seek the help of all suitable and useable Indians for the welfare of nation compatible with the needs of the people. Perhaps what they felt good for India, during so many years, was not sincere and workable or it suffered from lack of knowledge and wrong application. The result is clear to every body that all has "failed" in so far as welfare of all and freedom to all is concerned.

Elections Lacked Faith and Sanctity

Already failures of all political parties to become potential opposition or to win at ballots and replace Congress, have compelled many responsible people to comment that through the prevalent system of elections, power will remain with ruling party for all times to come. This has made some desperates to use all methods, parliamentary and unparliamentary, democratic as well as undemocratic, to oust Congress from power. Some old politicians, who had sacrificed much against English in struggle for freedom and who no doubt, spent the life in service of the people, and who have received the public

reverence as 'Semi-Gods', even have lost faith in the institutions like Parliament and elections, leaders and their honesty, constitution and its enforcement. Some suggested agitation all around, some created havoc in parliament, others suggesting abolition of party system itself.

Destructive Opposition

The pity is that these old people are trying the same modes of struggle as they did against British Government and were adopted by Congress against foreign rule, as if the present Government is an alien power or as if they are enslaving Indians. The setting up of parallel Government, boycott of ruling Government, call to students to leave studies, call to army to flout bad orders of the Government, paralysing the Government work, they counsel. They advise agitations through various means and classes of society (as their weapons), which Congress party had tried against the British rule. Again this is on one hand, impracticable against your own brothers and sisters in power, howsoever, bad they may be. Secondly the disaster involved in this exercise has not been calculated against the gain worked out. It is imbalanced attempt and can fall on either side, but falling causes damage both to the fallen and befallen. This is neither constructive approach nor feasible as it is cutting the diseased limb and not curing it.

In democracy, Government cannot be replaced forcibly or by parallel Government without killing and replacing democracy itself and any attempt to do that can never be backed by the people till they cherish democracy. Moreover, calling people without schooling them and moulding them for a cause endeared to leaders only, is to cause hardship to them and destroy their own radius of intelligence.

Undemocratic methods destroy Democracy

This is to lead the innocent people to chaos, who have neither understood freedom nor chaos. Democracy, less than any other system, has also virtues and vices and if democracy has to be preserved, to cure its vices, the democracy has not to be slain, it can be treated, it can be operated and it can be reformed. The choice is not between democracy and chaos but in the treatment of vices. It is one thing to say democracy has not benefited all and another to say that democracy is a bad system

of Government which in former case is mere by bad enforcement requiring amendments or change of men but in latter it is replacement. Chaos in democracy leads to dictatorship and once democracy so replaced seldom comes back.

A starving nation can fall a prey to the propaganda of extremes but extremes can seldom ameliorate the pathos of people as extremes are Governments of groups and simply cannot do maximum good to the maximum number.

People's choice is best system of Government

The real choice of a system of Government is what the people choose, and the Government they choose is the Government required by their circumstances, needs, habits and aspirations. The Indian people, who have spent their lives for centuries under the domain of a society, even under the foreign rules, can choose a system in which their needs of life, law and justice, their development and adjudication are available at the lowest level. There are thousands of instances where an Indian had flouted the orders of highest Government officer or court but could not do so before society. Even today, Indian can flout anything but not the verdict of the society.

India as a nation, which is cumulation of society and society being aggregation of individuals, can be known from the way of their life. The Indian Government, rights and obligations of the people, the laws and justice, the administration, planning, emancipation and improvement, all require to be channelised in symphony and harmony with the way of life of the people. The way of life of Indians can be followed from the theme of "Indianism", and can be substituted by Indian Introspective Socialism. To understand the needs and aspirations of the nation, the needs of society and further that of individuals should be understood. Unfortunately, either there are political parties with no ideologies, who are power mongers or there are parties of extreme ideology and unsuitable to Indian circumstances. Thus Communists and Jan Sangh, for example, are parties at present stranger to the Indian circumstances, to the extent that they have not analysed the socio-economic imperatives of the nation and are engaged in mutual destructions due to their

extremê concepts. In fact all these were movements based on changing people ideologically. Congress started as political party but even it had become a movement under Gandhi. Communism is international movement of proletariat monopoly and Jan Sangh came from and is a part and parcel of R. S. S., a movement arrived at changing or moulding the national attitudes of the people. Of late Congress is revisionist to political needs.

No doubt, the ultimate aim of a movement is to seize power, but there is an inherent defect in a movement clothing itself with political power in as much a movement contains seeds of absolutism. It always continues to force people to see the world through their glasses and thus becomes intolerant and breeds hatred among people. Moreover movements becoming political parties are rigid, static, retrogressive and perfunctory and ultimately become negation of democracy. Ideology is required in democracy but only suitable ideologies. Unsuitable ideologies cannot ward off hunger.

Ideology of peace, love and cooperation imperative

To know society is to be one with it, to judge its needs, is to use a psychological measure stick. To preserve its welfare, love, peace and cooperation are necessary foods. The antagonism going into the vitals of society through diversities of ideologies of parties will wreck the society from within because lower an ideology goes, more fanatic it becomes. Leaders of two parties shake hands but workers in a street are generally enemies of each other due to their allegiance to different party.

People require leadership which can save them from class conflict, group hatred, scapegoating, extreme idealism, enmity and war and give them honourable life as present turmoil is conceiving the seeds of mutual distrust and revenge.

There are certain kinds of rights and obligations in relation of people with the Government but unequal enforcement thereof have gone a long way to add to their already oppressed plight. What British left is not the same today. Everybody can see for himself that the life of a substantial number has gone happier but that which was required to be done has gone undone. The people have not been given that which could liberate their slave

habits, lack of confidence and inculcate honest thinking. For that a cooperation among expert, philosopher and reformer was essential. India was dilapidated house and its reconstruction requires a mason and not a cobbler, an architect and not a General.

The retrogression to Democracy

The constitution was the first document given to the people as a testimonial of freedom. Similarly as said, to estimate constitution there have been three snags, which left people deprived of freedom through constitution, like all other fields of Government activity. Whether it is constitution, daily laws, justice, planning, development, administration, education or elections, foreign policy or opportunity to citizen, everywhere three maladies broke the legs of the freedom and crippled the democracy. These three are :--

(1) some rights not provided for (2) some provided but not implemented and (3) some enforced but badly enforced. With this touch-stone in hand, any field will give the analysis of the same three defects mentioned above. The discussion in detail of entire structures and remedy comprehensive is not the scope of this small book, but a glance is possible.

As for example, constitution did not provide right of food, clothing, shelter, work, education, medicine, unemployment allowance, disability allowance, old age pensions, widow care, orphan care and so on, to its citizens. Secondly it provided in constitution for example, abolition of untouchability, abolition of "begar" or forced labour and prohibited employment of children below fourteen in hazardous jobs. Now who does not know that Harijans are yet out-castes, begar and forced labour is yet prevalent and lakhs of children below fourteen are engaged to work under crushing employment. The third foe of the freedom, for example, in constitution, are right of equality before law, liberty of speech, expression or trade and profession, liberty to acquire and own property and so on, but how have these rights been enforced. Is equality available to poor villager or a slum dweller below High Court and Supreme Court, of which he simply cannot dream as said for its costs? Can a poor man enjoy the right of speech and expression or profession or property?

Nevertheless, these rights have been extravagantly misutilised by the wealthy people and notorious politicians. If right is fundamental, its availability should start from bottom and not top. It is gross bad enforcement of rights by the upper class only, which stand as a testament of freedom and availability of rights are daily quoted by the politicians.

Fundamental right should be enforced from lowest Court

As in constitution so shall be found in all other subjects and fields for law of the land. There are no noticeable addition or alteration to the law given by Britishers, and if there is, it is insulting and humiliating provisions of stringent punishments or detention without trial, against which Congress and Gandhi had lead fierce country wide agitations under British rule. Law could not change even the ban on arms (guns pistols) which was banned by British in fear of revolt. It was a law to curb a slave nation but still that exists with more rigour. Similarly there are hundreds of slave curbing laws still in force. The Courts, the dress of lawyers and judges, the demeanour, etiquetts are still roman. Same fate rellies around justice, which has changed not even an iota to suit an independent nation. Of administ-ration, and conduct rules of Government employees, no change made to make them serviceable to the people. They are running administration under conduct rules of representatives of foreign rule. No changes have been made and if there is, that is anti-democratic, that they can't participate in politics and in that even there is misuse to the extent that they work as mercenaries for the parties in power.

In planning and for instance mixed economy provided for public and private sector, both are running industries but conditions of implementation show that one day both can fail because for private sector, Government uses conditions of competition that hamper private sector's production and market. Yet to remove people's faith in public sector, all around Government run business shows losses and failures. That which was essential for success of planning is not provided and that which is provided is found badly implemented.

Almost every field requires rethinking and revision to build an India, which will give a picture of freedom, from plinth to top.

All the modern facilities cannot become available in old house built by the foreigners which they had built according to their needs.

Reconstitution through Society

India's need is introspective socialism, running from bottom to top in a real democratic pattern and till the rights and protection of constitution compatible with the needs of the people are not available in a village or street of a town, the fruits of freedom, the charm of citizenship of a free nation, the crase for social justice, welfare, plannings and political change will remain only on papers like a history, written under a monarchy, depicting a biography of kings. Democracy in India as being implemented from top to bottom, will never reach the grass roots and people remaining untouched by the change from colonism to freedom, from slavery to democracy, will not be able to resist any other extreme form of Government once it snatches power from top. The present system, therefore, lacks historical authority, social suitability and economic viability and needs scientific amends.

Constitution needs changes thus

Fitst of all, constitution of India needs change through reappraisal of circumstances attendant on country, which even framing fathers had foreseen, but did not provided for. Besides the fundamental rights already embodied in the constitution, rights like employment, food, clcthing, shelter, free education, unemployment bonus, free medicine, disability bonus, widow and orphanage knus, old_age pensicn to all whether Government employee or others and free cremation to the needy shall be provided. Only after guaranteeing these rights, beggars stretching hands, countless people sleeping on pavements and exploitation of poor and sick can be checked.

People Craving to be Honest

Only by giving this security to the people, the Government has the right to realize the high incidence of taxes. With these rights people's passion and madness for property, the evil root of corruption will be killed. All that worries a person, is, his disability, his sickness, his old age and his sudden death. If you

don't provide for that, his tendency to keep something for the contingency cannot be removed and that is likely to come out of evasion of taxes and corruption. Otherwise after paying huge taxes, nothing remains back. People are craving to be honest, give them a life belt to cross the dreadful ocean of immoral life.

Evil of Property and Luxury

The seed and basis of corruption is property. Everybody joining the mad race of ownership and extravagance, through fair and foul means. Property of every kind and luxury of each shade requires a strict Government and Society control in the circumstances of the country. In the constitution itself, house property beyond one residential house should be discouraged and other properties of every type be asked to be declared. The State should acquire surplus money and houses of a citizen of interest till ascertaining the needs of his children, forfeiting then the surplus. A son capable to earn and make his own abode can be disqualified to inherit. It is an ancient, Manu dictum, that "in a harmonious society, one who is keeping and using more than one's needs is a thief, stealing away other's share". One may argue that abolition of property kills initiative. It simply does not, in a secured society. The fall in initiative of one lends initiative to the other and thereby the initiative itself does not remain the monopoly of a few. The monopolized knowledge is equally bad as is ignorance in a society. The loss of initiative of haves will make place for havenots in a brotherly manner. The income from rents of house property is the worst for both payer and payee for it makes gross distinction among sons of the same soil, makes one lord over other and then renders the owner an indolent. In India for centuries it had no concept and existence. Property beyond the use of a family has to go to the needy, through Govt. lease after forfeiture as above. Similarly land beyond five acres should be contained but not like the present ceiling in which land is still with lords through children and benamis. Land for the tiller is natural. This is possible only against basic securities to citizens already discussed and not in present fundamental rights.

High Court & Supreme Court for rights is beyond poor

The fundamental rights should be justiceable and available at tehsil or district level only then they can be available to the

poor people, who need them most. No fundamental right can become enforceable for poor at High Court and Supreme Court level as already said. The slogan of free legal aid even if executed is a hoax and impracticable. In a structure of the present constitution, free legal aid is not possible. A doctor in a free dispensary only examines the patient at his residence on fees. The structure needs be compatible with the needs of the people.

District Councils without parties

The administration concerning basic needs and welfare of the people should go to a "District Council" comprising elected members without any party affiliations from villages and cities as a member after one thousand voters. Only people with merit of morality, honesty and learning shall qualify to contest and no political party shall participate in these elections. No propaganda of any type much less the venues of bribery and corruption shall be allowed and any party affiliation, corruption on electorates and any libel or false rumours shall be fraught with danger of disqualification for life and imprisonment. This member so elected for five years from masses, shall be withdrawn by the voters with a petition signed by the number of votes polled by him. Reservation for minorities or scheduled castes is the negation of independence, citizenship and socialism. When untouchability is removed through constitution, why recognition of this evil again. The schedule castes are being kept separate entity through reservation. If at all reservation is required, it should be on economic basis for all communities as Indians.

Attract the genius bureaucrats to elected services.

These district councils shall be vested with powers of administration of subjects of direct involvement of masses, their fundamental needs, distribution of needs and redress of individual difficulties. Out of these councils shall be constituted committees dealing with law and justice, administration, development and planning, social and religious discipline, with a secretary from administrative or judicial service as the case may be. The predominance shall be of elected people in courts as well as in executive upto district level, which will give democratic fervour to everything concerning people with their purpose of ending bureaucratic hardship and corruption and of decreasing long litigations. The exclusion of Government administrative officers and bureau-

crats from power, who are no doubt, the cream of the society, will attract them to elective fields and shall give their bridled service to the nation in brotherhood. Writ jurisdiction for enforcement of fundamental rights shall be the jurisdiction of judicial committee barring the challenge to vires which shall be the domain of the High Court.

Planning and development which at present is being done alike for all areas requires a change. It should differ with the specific needs of areas and therefore, the local elected committee dealing this subject shall collect the needs of an area, get funds as per that and invest under collective popular authority, in which misuse and corruption shall have no place. Planning has only failed in wrong application and mis-appropriation.

Compromise in Society Courts

Similarly civil litigation will cool down to negligible position under fraternal elected control and with reduction and negation of property, shall have a field of compromise and arbitration in the hands of judicial committee of local elected friends.

Social and religious exploitations require a strict check of society and not of Government outright. The district council contemplated is another name for representative society and therefore, it is the best forum backed by the historical authority to check evils like untouchability, dowry, allergy to intercaste marriages, bonded labour, child employment, cruelty to women, communal hatred, child marriage etc. which have crushed the society. Divorce should become immediate with the approval of judicial committee to save the couple from disaster in the present provisions of law which creates mutual enmity, hatred and destruction as a result of long litigation.

The members of district council shall be without party label and political conviction and whosoever out of them intends to join parties shall resign from the council. The district councils shall work under the control of state legislature for executive actions and High Court for judicial actions, in a way that legislature shall have committees of members on the same subjects as were of councils and decisions of district executive committee shall be appealable to legislative committees formed out of the

members of state legislature and helped by official secretary and experts. The appeal from district judicial committee shall lie with the High Court on points of law only in advisory capacity.

India needs bigger states

India needs be divided in bigger states but members of legislatures should be from a larger number of votes. There should be no Governor, which is not called for and is a luxury for nothing rather is a legacy of British rule. The head of the state called Chief Executive shall be elected. He shall not have any cabinet but subject committees on the pattern of district councils. The elections shall be on party basis but committees shall contain respective member of any/all parties in ex-officio capacity when subject or matter or case of his constituency figures before the committee. These decisions will be from elected people with the confidence of the people, and being collective decisions, they will be free from dishonesty and arbitrary disposition.

State Legislature

The state legislature shall make laws taking into considerations the needs and resolutions of district councils. The implementation naturally shall vest with the district councils again. With this the real power of executive and judiciary goes to district councils where party labels, conflicts and filths of party pulls will not work and peaceful democracy shall be in real practice at the doors of the people. The officials in administration whether small or big will be punished by district councils short of termination, to be final only with the approval of the state. The might of State Governments and the misuse of power shall cease to be. Governments of states have harmed India on many reasons like linguistic, regionalism, provincialism and communalism.

The Parliament

The Parliament with present Republican system for centre is good, and shall work with present pattern but a member shall be elected out of at least three times of the present number of votes. The basic laws concerning common people have to be uniform throughout the country and for that matter, many sub-

jects have to be taken to Parliament for legislation out of the State list and concurrent list has to go to the Parliament. The upper house should be elected out of district councils and experts. Internal peace, external defence, maintenance of sovereignty, liberty, equality and fraternity, welfare and prosperity being the goal of Union Government, its interference with local life of citizens shall centre on legislation and attainment of ideologically limited targets.

The working of the system enunciated would day by day make the district council and Union Government more powerful and states residuary and perfunctory and need shall arise to link district councils straight with the Union Government through members of Parliament with executive powers of supervision. Since the system requires participation of members of all parties at state and centre level in executive and judicial committees, and since all parties shall have allegiance to the same constitution of the people, the multiparty system shall become meaningless and the number shall fall to two or three. But said system should not be allergic to anything without demerits. In the working of this form of political set up, a democracy going from bottom to top, an empirical system of poor people's rejuvenation, few things are imperative. They are that elections have to be sober without physical propaganda at all stages. For example for states and Parliament only publication of party manifesto with antecedents of candidate, through papers, pamphlets and radio is more than sufficient. Corruption, bribes and commercial publicity and political venomous propaganda shall have to be banned.

Recall Indicted Member

The candidate elected found unworthy and unbecoming shall be disqualified and withdrawn either on verdict of a Supreme Court judge acting on complaint of one tenth members of the house or on simple call back petition of one half of votes polled by him. There shall be punishment for floor crossing unless member resigns and seeks re-election on new party label. Election Commission has to be independent, controlled by a Supreme Court Judge.

Make Laws Compatible with Democracy

The laws have to be moulded and redrafted to make them

democratic, compatible with the constitution and fit to give justice and punishments as are required to bring to order your own kins and free citizens as is the law of a good father for controlling his children, wife and relations.

Education Needs Overhauling

The system of education in free India has to change from the Mecauly system, which produces an educated man only fit to serve a callous Government need. In the face of a fundamental right of employment and un-employment bonus, citizens have to be made immediately fit to be an asset to the nation, worthy to be original in outlook, capable to produce something for himself and something for the society. For this, basic education upto ten classes shall be sufficient for opening his senses to the world around, to teach fundamentals of all subjects and get him knowledge of his mother tongue, dynamic Indianism and national language, after which he should be screened by psychologist and according to his top talent, he should be put to the vocational learning. This will not throw up thousands of post graduates loitering aimlessly as we see today. A master's degree in arts is meant for a teacher only but thousands of unemployed or clerks are post graduates.

Age Bar in Service is Slave Legacy

After entering vocational studies, whether one enters as an engineer, administrator, doctor or a teacher, no examinations are to be provided. A student has to be either trained to make him super in subject or reversed. Thousands of genius are bad examinees whereas thousands of parrot like crammers are occupying greatest chairs only by dint of an art of taking exam. What a pity that a genius young if non-serious for two years of his youth has to become sometimes a servant of idiots for whole of life for he never gets a chance to improve. Age bar was a british scheme to recruit subjects before they are matured, only to wash their brains. In a free nation, it has less virtues than vices. This is strange slip of a bus and man is detained for life in drudgery where he bites his own flesh. In a free country, it is birth right of a new born to be made a fit citizen by the state and society and which he has to return to the society and state whole of his life. Faculties of men are seen dormant sometimes upto some age and if Government and society do not give them a chance after that

when they are ignited, how can they know their fraternity, their birth rights as free citizens.

Economic Structure

In keeping with the fibre of democracy, it is most important to bring economy in rhythm with it. The Government so far has rightly laid stress on mixed economy for India. It has been badly operated and the system is crumbling. Mixed economy is a system where state and citizen simultaneously carry on the same business or trade but in practice, rather than becoming state-cum-citizen system it has become a state versus citizen system. Both are digging the roots of other and destroying each other. Government is more responsible for ugly measures and yet public sector in business shows failures. People have lost faith in success of a Government enterprise. In fact mixed economy even has delivered whatever it had to, in class-rooms, lecture halls, committee-rooms and public platforms. In action, it has been already eaten up by the traditional moths. There are three popular types of economies viz mixed economy, competitive economy and monopoly or non-competitive economy. The competitive economy is as we see in America, where all business, trade and production is in the hands of privates-citizens. It is very much success there as already said due to their affluency which keeps evil brutalities of commercial competition away. It is common experience that fully fed foes can dance with each other but hungry even if chums, will eat up each other's flesh. It cannot find success in India due to gulf between few rich unscrupulous people and poor majority.

Monopoly or non-competitive economy is, where production and distribution is with state whether in a nationalised way or otherwise. This system did prove success in Russia etc. but then it is a system, alien to democracy of Indian type and to the way of life of Indians. Indian way of life has seen all the different economies, rather a bit more, but to it would suit a blend of the above said three.

Industrialisation and Economy

Industry has to be taken to every corner of country in small scale and rather everything including agriculture has to be industrialised. India requires competitive economy at small scale

Industries, which will be in petty daily use things, mixed economy in middle but a different in the sense that Government in mixed economy shall have shares in middle venture. Government shall be non-competitive in huge industries. Huge Industries must be state run.

Planning not reaching real Quarters

The Indian planning has been the most futile exercise, which almost all socialist scientists world over appreciate on papers but criticize the implementation, culminating in failure. Our planners have learnt by rote all the economical and planning theories of the western capitalist democracies and Russian communism and apply one after another. Thus planning and five-year plans are hanging between the two extremes. India in 1947 was a specimen of most de-industrialized and de-agriculturalised repressed land, through the two hundred years of efforts of British rule as described earlier. Crores of people had been compelled to live on starvation line for two centuries.

Use idle Ignorant Manpower

The planning requires compatibility and remedying, to bring these involuntarily idle starving people to senses of perception of freedom of life. These people have even lost the taste and thrill for (a better) any standard of living. They have forgotten the palatabilities of eating, living and sensing the luxury and materialism. In the name of God, they feel satisfied with a bare meal and cover on body. This is like a bird who has developed fancy for the cage and shuts his eyes on a free bird. Such Indians do see standard of living all around and yet divorce the idea at the wretched charm of luck. Even if there are community centres, people are insensitive to them. Even if there is school without fee, people don't send their children for studies. The Government efforts of family planning have only effected the rich and intellectuals, who can produce better children and feed them well and who now with less children are burning money in luxury and indolence. The poor illiterate people are still in the grip of age old superstitions and are allergic to family planning. Crowds of illiterate, superstitious and ill fed bad shaped children are replacing the better genus, day by day. Leadership has also not cared to reform them in fear of losing them once they are awoken. The data of sterilization is being gathered by doing it on better blood and rich potentials. People are therefore, required to be first

emancipated in their views and have to be freed from spiritual slavery and traditionalism of blood. The five-year plans have never provided for preparing people for such planning and without the participation of the people with due understanding, all is useless

Planning to cure ignorance, Illiteracy and Tradition

People have to be pulled out of the traditionalism and ignorance and have to be inspired with the objectives of planning but presently all goes waste. Once the matter leaves the premises of planning commission, it falls in the hands of administrative officers, knowing nothing about the subject, only running after figure work and statistics. The result is obvious, bogus record is created and conveyed up. It is a strange self deception that planning should pass through all administrative officers and there is no check or vigil on them at any stage by elected or expert people. Dozens of boards for industries, village industries and agriculture exist side by side from central government and state governments without coordination. Cross policies and directions have left nothing in planning. Whether one is Industries Officer or Block Development Officer, all come out of administrative officers. The strange class of I.A.S. is considered as superhuman, capable to deal with all the technical subjects, which by their incompetence and indiscretion are eroding the even well meant measures of the Government sheer out of their lack of knowledge of subjects.

Bureaucrats Eroding all aspired by Experts

Government does not open eyes to this big reason of its failures. It can easily separate various fields, by entrusting I.A.S. with pure administration of law and order and under elected people, other administrative matters and putting technical experts on technical matters. The malady is running in the same manner up, today A is minister for foreign affairs, tomorrow for defence and there are ministers with long stay who have migrated from one portfolio to another twenty times like I.A.S. officer shifting a hundred subjects in his tenure. So with these nominal heads, every effort is going waste. One person can hardly become master of one subject in a life time.

Gulf between Urban and Rural Youth

On the other hand technical experts are stinking with disgust of non-utilization everywhere. There has emerged a gulf between the urban and rural youth, in which they have become strangers to each other and unfit for integration. Whereas an urban youth is at par with any western, robbed of any Indian value, the rural is still breathing in superstitious and ignorant atmosphere. Therefore, it is necessary in the already given pattern of education that urban youth after getting vocational education, should be bound to work in villages for sometime to know real India and vice versa village youth in cities to relieve him from complexes and unemployment. This is possible if state educates the youngs.

The Indian planners have worked everything on foreign expert's theories and advices, forgetting that no country can guide them to become a potential competitor. Every country knows that India is equipped with resources and intellect and once it comes on right rails, the destination of economical superiority is within its reach. It is due to these bad implementations and misconceptions of plans that although, on papers, Government gets a report of excellence but actually, everything ends in smoke. One can simply ask, why no results when there are resources and manpower. Why there is lack of appetite among masses for development and good standard of living? Why doesn't a rural man desire to improve his living? The reason is same. He never gets the chance of experiencing a luxurious life and without tasting a thing and without experience of a comfort, there can never arise a desire to acquire. Planning would therefore, require a programme to shuffle youth population under compulsion to bring uniformity and inspiration. With all good intentions of Government, the implementation of planning, has boosted the private big enterprise, created uncontrollable inflation, drained the entire foreign exchange and increased unemployment and prices.

From the very inception of planning, imaginary estimates raise their heads. There starts a process which till end shows an unrealistic approach to the real issues and ends in achievements on papers, while the lot of people remains where it was. The average per capita income of India almost lowest in world still looks something, because the average per head is calculated out

of rich and poor, due to daily exorbitant increase in rich man's income. The poverty, where it was, has further increased and average income of poors calculated by clubbing with those who have enough, can not be an achievement. The western planning system is based on increasing average labour output, i.e. they would get so much work from labour through automatic machinery that average output per member, taking average with unemployed, is higher than average standard of living. So the problem is solved for them from many angles i.e. man power in west is short, so whoever is employed earns much and his output is heavy and sufficient for him and for the one who is not employed, till unemployment does not tell upon his own health or health of the nation.

Indian planners did a blunder by following this system, which was unsuitable to India since there is rather a surplus manpower, an inactive and idle manpower, whom Government neither gives job nor unemployment allowance. This idle manpower, on the present pattern of planning is destined to grow like mushrooms.

Sites for Industries

Industry has increased in big metropolitan cities where there are no provisions of housing for labour resulting in slums and dirty colonies presenting gruesome and dismal pictures. In cities life is costly and separation of labour in these colonies provides a field for crimes and ultimately may lead to political violence one day. Similarly huge industries and middle industries can't be successful in village rural area for reasons of lack of roads and markets and higher cost of production leaves it an impossibility for years to come. It is therefore, most essential in the schemes of district council areas as described already, that Government should run huge itself and medium size industries in collaboration with private enterprise at district and tehsil level so that it is neither at place of extra urban level nor in rural, yet it is fit for transport and cheap for labour to live in and mix with society.

Secondly the village idle manpower be made active through cottage industry, which will be close to the tehsil level and medium industry. In process of advancement of these schemes,

marketing may be taken in hands and controlled by the Government. Thereby village folk shall be at the doors of technical know-how, which will enable them to shift by stages from cottage industries to medium through Government help. Cottage industries without marketing facilities, medium industry without Government help and interest end in failures. Even Government control and assistance can yield results through popular elected people only. The administrative officers are failure being without imagination of commerce and should be withdrawn from planning at all stages. At present, it is useless to run after ideologies, dogmas, economies and theories applied in various countries and the primary work is to put every idle man on work. The rural area, which keeps 80% population of India is practically idle. Even those who are engaged in agriculture, farmers as well as labourers have to work for six months in a year in present system of agriculture. For six vacant months they should work on small scale and cottage industries, indigenous goods, which have a foreign market.

For the present as well as in future India will find it tough to compete in same goods, which are produced by heavy industry and which is being marketed by western countries. If pure automation is essential, it is first essential in agriculture, then heavy industry and last medium industry. Scientific automation is definitely required but unemployment and per capita income can only be raised by activating idle manpower in small scale and cottage productions.

Cooperative Movement a Failure

Like planning, cooperatives also have failed in villages, where people shy away from it, but officials, to give disposal on papers allure the farmers and give them forcibly the allocated funds within a year, who drink the funds away and later have to sell lands to avoid Government detention under recovery proceedings. Planning, co-operatives and other measures are inflexible, enforced on same pattern irrespective of difference in circumstances of a particular place. Officials work without discretion of implementation and result is obvious. They are giving the same one medicine for all diseases and enhancing the gravity of disease. Planning was most suited to Indians who are fond of savings by nature, only if Government could make use of this

habit and attract savings to the planning fields. It can make planning self sufficient, self supporting and self sustaining.

Foreign Exchange Menace

Foreign exchange drain stops expansion, reduces international bargaining power and status and creates political chaos and subserviance. No country is self sufficient, as every country has to import something but endeavours always centre around exporting more and reducing imports, so that foreign exchange is increased. India has drained the exchange on unnecessary imports, and in exports it stands nowhere to compete. It therefore, requires reappraisal in a way that imports have to be reduced by becoming self sufficient in as many things as possible and increasing production of exportable goods.

It is admitted that imports can't be done away with but this is a race to stop it and reduce it to minimum. Planners have been alive to this need but achievement is negligible, for various reasons, of course, political expediency dominating all. Until and unless, the planning does not go in the hands of experts and non party district councils, it will remain a paper shield against double edged sword of Indian circumstances, that are cutting the economy of country both ways.

The imports and exports should be completely done by the Govt. to safeguard against many evil practices which have already caused damage to the nation.

We see the conflicting maladies everywhere, like floods destroying the crops and cities somewhere and still power shortage ruining industries, elsewhere. Foodgrain and eatables decaying at one place and famine playing havoc at another, waste lands going barren at one place and landless starving elsewhere. Intellectuals unemployed and crooks squandering the wealth and so on. Probably none to be blamed more than the system itself in which country got placed. India gets experts from abroad and Indian experts have earned laurels all over world. If our own engineers and scientists are encouraged, they can certainly provide substitutes for articles that are imported and increase exportable items. Why should they go abroad, if they get reasonable place in India. The example of Dr. Khurana, nobel prize winner

from Punjab is an eye opener, when he stated that he could not get a worthy job in India, before going to America.

India needs its Dynamism

The fundamental need of nation is research in every field and review in every system with an eye on Indians and Indian circumstances, if ever it is desired that India should once again assert its superiority of cherishing higher values, a nation which provided greatest philosophies, greatest teachers and highest thoughts, humanity can ever conceive. Indians must be awakened and told of their dynamic blood. They have to identify themselves with the pinnacle of civilization, culture and prosperity for which it was proverbially known and which invited the wrath of all evil forces. Let Indians recognize the blood flowing in their veins which bears the stream of learning, kindness, honesty, confidence, equality and socialism towards others, flowing from the heads and hearts of great sages and reformers. Those sages and genius who never had anything from society and sacrificed all for its welfare. Indian needs the initiation in any field by such devoted brothers and sisters and from all angles, it can outrace others, whether in science or learning. No dogmas or ideologies are better than Indianism for India and Dynamism for Indians, which is their heritage lying under the debris of the wrecked edifice of slavery.

Dynamic Indianism & Introspective Socialism not in conflict with any Religion

Indians of all religions, classes and communities are genesis of the same blood and sprouts of same seed. They have to undergo the same tortures of needs and see the same sunny mornings. Neither natural forces nor human powers find any discrimination in repression and favour. All Indians are alike subjected to havocs of man made crisis and God made calamities. Religion is not in conflict with socialism, and is products of socialism. Religion, the best that India could give was sufism and sufism is another name for introspective Indian Socialism. Dynamic Indianism and introspective socialism, the respective science and way of life behind them is not in conflict with thesis of Quran, bible or other religious books or religions and belongs to all Indians. Similarly some western ways of life already adop-

ted by the people have to be accepted and only check western evils further rushing in.

Young Reformers not Rulers can restore Dynamic Indianism

Indians require devoted brothers and sisters, to return to them, their confidence, history, learning, socialism and honesty, their Indianism that can pierce through the veil of ignorance, superstition and poverty. The eyesight of a blind man is always a trust with those who have eyes, and ignorance of a nation is always a burden on intellectuals of the nation. People without leaders can burn the edifice of inherent usurped virtues but can't attain them back. Indians require constructive leaders and not rulers. They had enough rulers and now they require reformers, those who can give them the truth and love of fraternity, who can give them their free soul and illuminated brain. Indians now crave for return of their socialism and Indianism, that which was echoed by Tagore, Tilak, Arabindoo and Gandhi and echoes of which are calling forward few youngmen and women to fulfil the vacuum left by their unfulfilled but inspiring Indian Dynamism.

THE CONCLUSION

The challenge cannot be answered by only accepting it. A patient cannot be cured by repeating the names of medicines nor can hunger be satisfied by counting the varieties of foods, rather it increases. More we cry about ills of the land, more they increase. The maladies on Indians are basic and ages old, by now touching the very bones of the body and fibres of the garments. Equally the present is making the ills chronic. Likewise remedies have to be basic from the roots. There cannot be a ready mixture to be galloped down the throat to restore the national health. In a flowing national stream, it is impossible to purify the running waters miles away from the source. No house can be built from the top. Similarly you cannot infuse life in a corpse and suddenly make him run. The people who are static in this dynamic world have been violating the law of nature and got punishment. The talk of "Dynamism" frightens the accustomed static Indians. They are afraid of their weak legs, on which they have never tried to stand and which they apprehend, will break, if loaded. These people of rusted joints shall remain on hunting for the ready made conveyance for national welfare and status quo. Therefore, for Dynamic cause, Dynamic blood is required, which no universal bank can supply to India except the devotion for national building in the hearts of parents, teachers and students of India. The Dynamic life can be understood only by a dynamic body. A weak withering frame or an aged body cannot conceive its meaning.

The duty of restoring Indian inherent dynamism to Indians falls on the young, energetic bold blood of students, who are men of tomorrow. The teachers and parents are required to be guides in that pursuit. These students of today are fathers, mothers and teachers of tomorrow and time shall not be far off to usher in the lost glory of Indian Dynamism. We cannot change the old and semi-old as they are fixed up in slave habits and traits of life. The children and young are like white spotless sheet of cloth and you can give any colour to it you like.

The children and students are required to be told their heritage of dynamic blood and how it degenerated. They will

themselves trace the remedies to cure it. Till now our students are in illusion, dark and confusion. They pause, think but surrender to the atmosphere, looking to the force of vices everywhere. They have to ' because in college or outside they don't get a chance to know their own self, their blood and genus. They come down the stinking static pond of life and drown like a jelly fish.

Youngmen and women have never been taught on constructive lines by any of those from whom much could be expected. Rather they are always made the tools for political aggrandizement, in which poor students do not gain anything and lose the career. This is the greatest treason with them. If anybody feels good for these youngs, his sincerity of purpose lies in one thing that he lets students study and if be, become a teacher. Students have not to be distracted.

No Government worth the name can be upset by agitations but in that the careers of wealth of nation i.e. students have been sought to be ruined. On the contrary, in democracy, Governments can be changed through changing the virgin opinions of youngs. Make them learned and dynamic, their opinions will automatically become learned and dynamic. Those who call the students without teachings and convictions are like pied pipers, taking them to the locked dungeons.

The first lesson to the Indian new generations, therefore, should be to train them mentally to discriminate between good and bad, to weigh everything on the scales of wisdom and only then act. They are blood of intellectual giants but they have to be told so. They are children of dynamic stock of humanity, fallen under ego of their own greatness, requires to be taught to them. Children have inherent faculty of empathy to imitate their fathers and to excel them sometimes. These children and youngs must now know their blood pedigree and they will soon attain that dynamic level. As narrated in the first part of the book, Indian intellectuals and philosophers through their iron efforts brought the scared and superstitious man to the spiritual dynamism, where he disbelieved in personal Gods and supremacy of natural powers. The sages and seers who were scientists and not religious teachers only, as is understood wrongly, analysed natural forces, the cosmos and elements of nature and proved that man is just a minicosmos and one with every natural

force. They proved that if there is any God to be called so, man in dynamic form with due realization of self, is God himself. Through Yoga which is now more appreciated in west than India and spiritualism which is considered the highest attainment of humanity world over, man could conquer the known spheres. They analysed the evolution of world and man, compared and synthesised all and proved that man is only an excellent essence of nature and its tributes. They held that one who can conquer these natural forces in him can also conquer these powers outside. This was the standard goal of a Dynamic Indian. Indian genius gave to the people, the scientific knowledge, in each field of human needs and ideals. Whether it was science of nature, cosmology, cosmogony, physiology, Physiography, psychology, statecraft, or scientific way of living, society and sociology, India has no parallel in the world. In art, music, mathematics, astrology and astronomy, India has only been imitated and eulogised with concealed voice. The students of today should learn this scientific and spiritual life and see how that Dynamic Indianism has not been attained world over even now. The dynamic ideals were Dharm (Law, religion and conduct), Arth (wealth and prosperity), Kaam, (Desire and enjoyment) and Moksh (self realization). Similarly dynamic division of life in four Ashrams, was the highest structure of happy way of life in mortal world.

The human conduct was dynamic as it placed "Truth" above all. The words of seers like "nasti satyat Paro Dharma" (there is no religion higher than Truth), Satyenotabhit bhumi (earth is dignified with truth) satyam bad Dharmam char (speak the truth and do the right), satyeshu Yatitabyam va satyam hi param balam (strive for truth and that is the highest power). The human conduct was as Rishi Bharthri says "Courage is virtue in days of misfortunes, forgiveness in power, oratory in assembly and valour in war". Manu said, "A man who does not become angry when insulted is neither a man nor woman". Manu says, "In this world only those who do actions attain prosperity". The human conduct was synthetic in faith that "life which is in me is in other living beings" (sarvbhutastham atmanan sarvbhutani Chatmani) and man was taught to behave with others as he wanted to be behaved. This is highest human dynamic conduct inherited by Indians. This is Indian socialism or introspective socialism.

This Dynamic Indianism is spoken by Lord Krishna, when

He taught detached action (Karmyog) and that man is not body, life cannot be killed by weapon, nor burnt by fire. His dynamic lesson to a soldier in the battle field that his death is mere change of garment is nothing short of making a man, a lion, a superman. Dynamism is replete in the words of Budha, who tried to hold up the degenerating populace by showing the golden path of righteousness. This is the dynamism which smells from the reply of Porus to Alexander. Guru Gobind Singh's glorious call to the soldier to get cut into pieces than leaving the battle field (Sura so pehchanye) is the Dynamic Indian slogan as a warrior. This same dynamism was translated by Tilak as "freedom is my birth right" and Arabindoo's "Nationalism is a religion by which we are trying to realize God in nation".

This is Dynamic Indianism, which is essential to be taken notice of by our new generations. This is the dynamism which was lost by Indians from their grips near about 200 B. C. and which has been destroyed completely during slavery. This is the dynamism which has not been given back to the Indians even after freedom. This is the remedy for the degeneration befalling the nation. The youngmen and women have to return this dynamism to people, not through words or letters but through actions, as a specimen emperical dynamism.

The Dynamism in the nation was almost taken away by the same sages and teachers who gave, when they isolated themselves from the rest of the populace. They monopolised the language and science and rather added confusion to the entire society. People were deprived of reach to the knowledge and discipline and fell out with each other, out of sheer ignorance. This learned class snatched away from people, the knowledge of all spheres, i.e. knowledge of science from all, art of warfare and chivalry from Kshatra, the honesty and purposefulness from Vaish and loyalty and pride from Shudra. They broke the secularism by making castes non-transferrable and unmixable. The dynamic society became a static filth and it attracted all the blood sucking mosquitoes. Budha and Jain who came forward to change the loathsome state and make it dynamic at the given level, left such a sad succession that the speed of degeneration was accelerated and dynamism was crushed. The nation threw away all cherished values. With the denial of knowledge, all evil forces hasten and man fears from the sound of his own breath. There came into being a collusion against people of

kings and aristocracy who were fanatics, indolent and irresponsible. It naturally invited invaders one after another. The sophisticated nation was crushed and muzzled brutally and untold miseries befell the ignorant, superstitious, unskilled militarily and divided nation. Every foreign rule was invited by the vile jealous kings and aristocracy and wrath was borne by the people. The loot, arson, molestation and rape were as common as the existence of air. The successive British rule further made people divided and inimical on the basis of religion, creed, loyalties and community. They snatched away all the wealth, agriculture and industry of India. They robbed the confidence, wisdom and socialism of the country, by condemning Indianism and magnifying the ignorance, poverty, disease and disunity of Indians given by themselves. They patronized and projected aristocracy and kings against the people to retain their rule. They encouraged those who imitated them, called them educated, who knew a word of English and rewarded them who sang their praises. The already chronically enslaved Indians either resisted and suffered or in ignorance and need adopted whatever the ruler or his hirelings wanted. In sheer despondency and humiliation, even the static Indianism started suffering and receding.

A galaxy of true sons of the soil did assert and recapitulate Dynamic Indianism and preached but a bucket of nectar cannot purify the venomous pond nor can a bit of perfume fragrant the stinking hall. The reformers of nineteenth and twentieth centuries could do no more than communicate the dynamic virtues of Indianism which inspired some youngmen who gave greatest sacrifices in the name of these virtues. But nothing reached the crores of Indians, who are still in sound sleep of ignorance and are carrying the burden of exploitation. They are still poor, jealous, ignorant and diseased, fighting under the meaningless banners of communalism, bigotry, caste, creed and superstition. They are divided on loaves and foregoing the sumptuous quite within their right, being exploited by few. They have forgotten their inherent Dynamism and introspective socialism and accept whatever the exploiting set up offers them. They are like prisoners who accept the rules and demeanours of the prison and fight with co-prisoner to get the better than him. He does not grudge the dishonesty and harshness of the captor.

The freedom could not cure the ills as it did not reach the poor and middle class. It furthered the vices of a thousand years slavery. The idle man-power is lying unutilized, posing the greatest unemployment problem world over. The education is what it was under the foreign rule breeding millions of unskilled graduates aimless, loitering about in search of a petty government clerical job. The people have lost the sense of initiative and dynamism and are carrying the evil burden of spiritual slavery with its vices like corruption, dishonesty and selfishness. Democracy, which is only suitable form of Government for India and Socialism, which is the life breath of a poor nation, is in institutions and slogans. The fundamental rights, in a poor democratic nation, if do not include the right of food, cloth and shelter, unemployment allowance, medicines, free education to children, family subsistence, pension in case of disability, old age and death of earning head, etc, of what use are other rights to the poors who cannot afford those rights and enforce them. Democracy is being run with the administration of bureaucrats, selected and serving under the civil service rules made for them by foreign ruler without any check of people or their elected representatives. The laws are same with which British ruled India, with the same courts and procedures of justice. The litigation has rather become more costly with hazardous red-tape and inefficiency. The fundamental rights are only enforceable through High Court and Supreme Court, which only rich have availed and the poor can never do for its cost and intricacies. There are no venues for the poor to rise in the monopolies ridden business, services, politics and affluent society. The rich have become further rich and poors are gathering terrific numerical strength day by day. The political parties only do actions with an eye on elections. They have never realized that there are no provisions in the constitution, which can make Indians dynamic and get themselves liberated from chronic spiritual and mental bondage. The fight is only for power. People are getting crushed under taxes which they can't pay and are constrained to evade for its highest incidence in the world and that too against no guarantee to feed in old age, disability or death. A Government servant is entitled to pension in such case but not he, who has earned crores and paid to Government in shape of taxes. In fact everybody is insecure and disgusted with his lot. Some even go to the extent of recalling the British days as golden age. The reason is simple

and available. Indians had lost their dynamism of culture, character, learning and society, with its virtues and tributes during slavery. That has further deteriorated in a democracy with old English autocratic laws and apeing bureaucratic administration under inexperienced and incapable leadership elected by ignorant voters. This small book traces the course of Dynamic Indianism and its decay in a very brief manner and contrives to annotate the silent aspirations of crores of Indians. Freedom and Dynamism is the lost property of all Indians and cannot remain the domain of a few. Let those, who have fresh and dynamic blood resolve and give to the people of India, their inherent dynamism based on economic brotherhood and introspective socialism, in which religious fanaticism, communal bigotry, cheap politics and class distinction have no space to breathe.



ERRATA

Page	Line	
23	1	read Indus for indu
24	34	„ Power for Powe
30	16	„ comma after flower
31	9	„ around for a round
31	14	„ Bhrıdarankya for Brehdarankya
31	18	„ qualifies for qualities
31	26	„ Brhıdarankya for Brihridarankya
32	1	„ western for westren
32	last line	„ elements for eements
34	17	„ accomplished for accompalished
34	last line	„ is for in
36	29	„ degree for digree
37	5	„ accomplish for accompalish
42	15	„ and for ond
43	14	„ acquisition for acquisitcn
45	16	„ full stop after accepted
48	27	they is extra
50	30	„ society for scciety
59	14	„ advocated for abvocated
60	22	„ superstitions for superstitious
65	6	‘end’ to be deleted
67	8	„ meditated for mediated
77	35	„ in after itself
79	35	„ worse for were
80	10	„ holocaust for holocast
86	6	„ with for wiih
108	23	„ ‘they have’ before natural
110	4	„ modern for moden
120	17	„ campaign for compalgn
121	30	„ self identification for selfi dentification

Page	Line	
126	38	read full stop after Aden
127	3	„ a for and
127	15	„ comma after revolt instead of full stop
127	16	„ Professor for professof
128	13	„ shaken for shanken
130	22	„ except for axcept
144	26	„ Persona for person a
144	33	„ virtuous for vtrtuous
160	28	„ nuisance for niusance
203	21	„ of for ot
211	1	„ challenge for challange

GLOSSARY

Page	Word	Meaning
1	D.M.K.	Dravida Munetar Kazagham a secessionist party in South India
1	Maharashtar	West India, Bombay etc.
10	Vedant	scriptures like upnishad, Darshan etc.
10	Niti Shastras	Political Science Literature
11	Rishi	sage
19	Dussehra	a festival
19	Janamashtami	birth day of Lord Krishna
27	Sanatanist	composite religion of idol worship and rituals
27	Arya Samajist	Religion started by Dayanand only on Vedas
27	Hom	'Havan' burning aromatics and Ghee while chanting vedic hymns for natural powers
27	Five Kakka	Sikh prescription of purity i. e. Kachha (shorts), Kirpan (sword), Kara (steel bangle), Kes (hair) & Kangha (comb)
40	five elements	earth, water, fire, air, ether
42	Satogun	pure quality
42	Rajogun	ambitious quality
42	Tamogun	indolent and negative quality
42	Karam Indries	sense organs of actions
46	Gyan Indries	sense organs of wisdom
52	Varan System	caste system
52	Arthshastra	a book regarding statecraft by Chanakya
52	Four Ashrams	division of life in celibacy, nuptial, retirement to social sphere and renunciation

Page	Word	Meaning
53	Krishan and Sudama	Sudama was a poor brahmin friend of Lord Krishna
61	Havan	as for Hom
62	Gyan Kand	part of Veda dealing religious philosophies
64	Shruties	revelations from God i.e. Vedas
65	Smritis	Codes made by sages
65	Shradhs	offerings in devotion to deads
67	Dharam	religion, morality, law and justice
67	Moksh	deliverance
69	Pran vadh Karodh	control of breath anger
70	Nirvan	as for Moksh
80	Mantars	hymns
89	Fatwa	Muslim Commandments
108	Angrez	Englishman
121	Swadeshi	a movement discarding foreign goods and using only indigenous
129	Swaraj	self rule.

